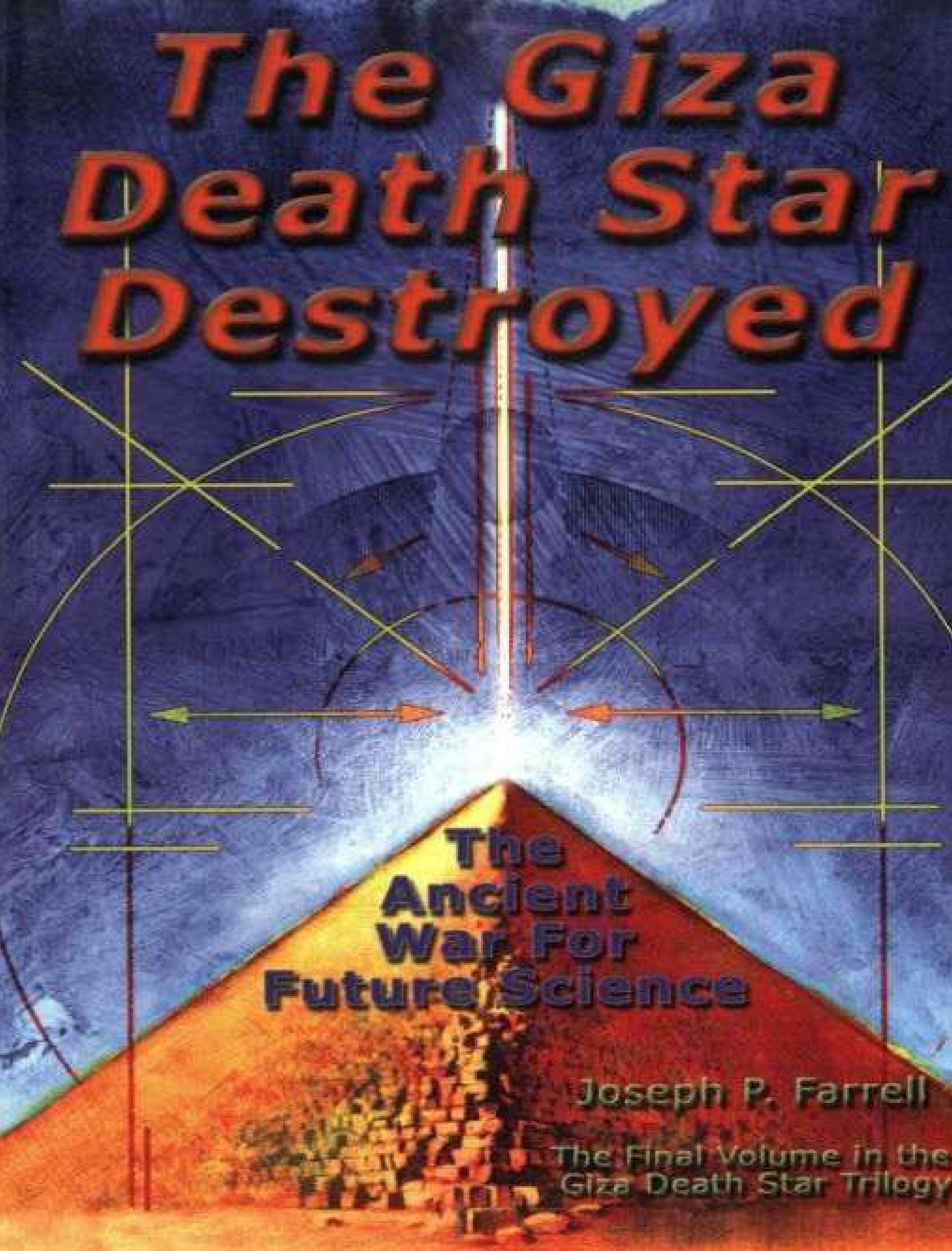
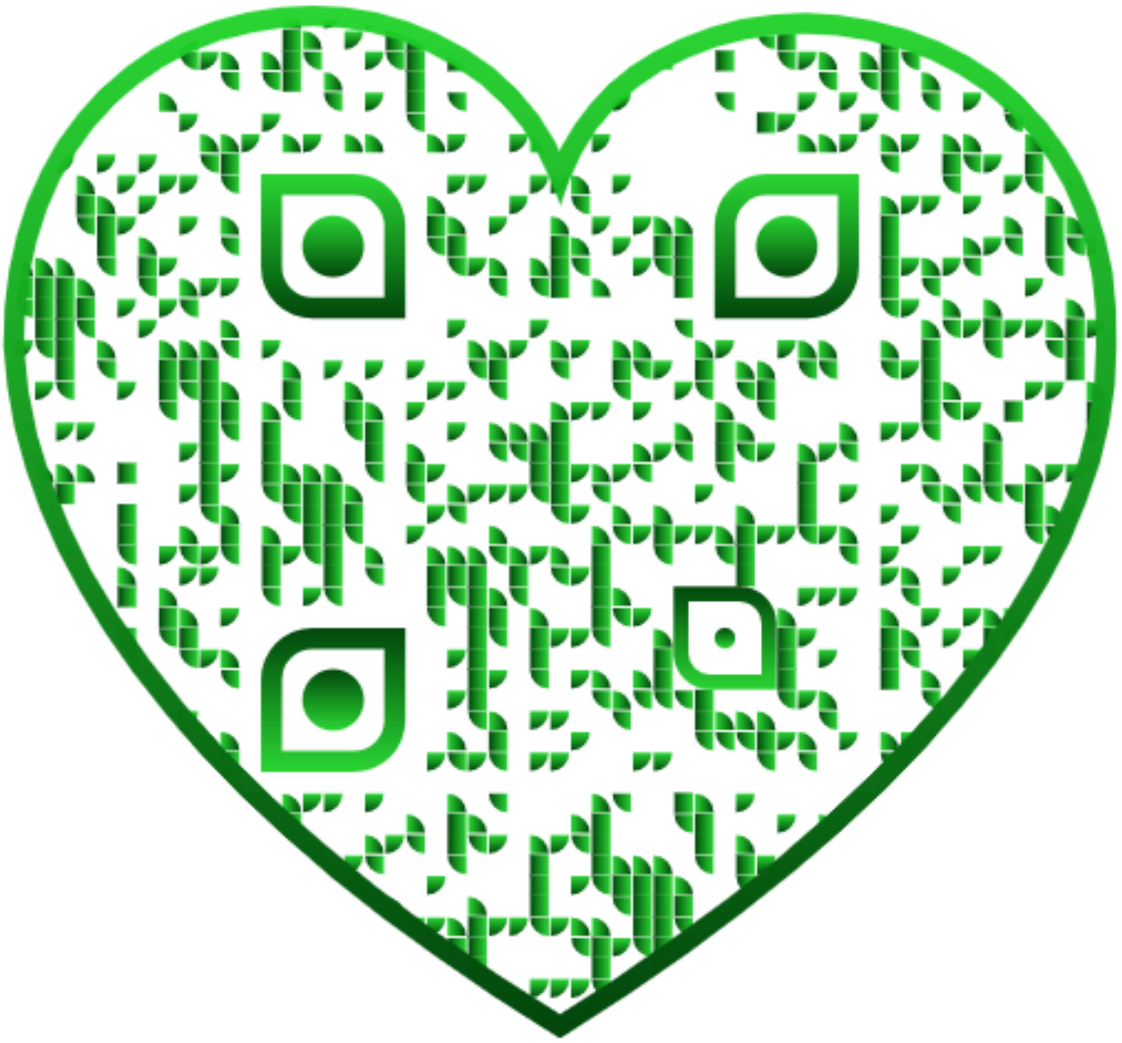
The Giza Death Star Destroyed



The Ancient War For Future Science

Joseph P. Farrell

The Final Volume in the Giza Death Star Trilogy



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- The Giza Death Star Deployed
- The Giza Death Star Destroyed
- Reich of the Black Sun

The Giza Death Star Destroyed

The Ancient War For Future Science

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The Giza Death Star Destroyed

By Joseph P. Farrell

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Published by
Adventures Unlimited Press
Kempton, Illinois 60946 USA

www.adventuresunlimitedpress.com
www.adventuresunlimited.nl

ISBN 1-931882-47-9

Printed on acid free paper in the United States of America

10 9 8 7 6 5 4 3 2

For Tracy S. Fisher, In thanks for your friendship, prayers, love, and encouragement

PREFACE

When I first began this *Giza Death Star* series, I envisioned at the outset a trilogy of books outlining as broad a range of topics as I thought fell within the compass of the Weapon Hypothesis. That Hypothesis, unlike Dunn's more rigorously grounded "power plant" theory, required by the nature of the case a more interdisciplinary approach in the consideration of types of evidence and speculation adduced to support it. The first work, *The Giza Death Star*, was therefore to be a basic overview of evidence for the existence of a sophisticated "paleophysics" and its weaponization in ancient times. Its focus was directed primarily on some of the all important ancient texts and artifacts that seemed to indicate the existence and weaponization of such physics. The second work I envisioned as a considerably *shorter* work than actually emerged, exploring only certain scientific questions in connection with the weapon hypothesis. Like Topsy, however, the second book soon grew to far more. Nonetheless, it remained concentrated upon the physics of the Weapon Hypothesis, i.e., both the implied physics of its construction and the implied physics of its actual military use in war. The third work - this book - I envisioned as containing the most speculative and esoteric components of the emerging physics, and an attempt by means of them to explain why the Great Pyramid seems to attract such a variety of very radical hypotheses of its purpose and function, from "stargates" to "resurrection machines." I also intended this third work not only to flesh out the scenario and chronology of its use and destruction by further examination of more texts, but also to explore the apparent connection *between* those most abstruse and technical areas of contemporary theoretical physics and their possible relationship to esoteric and hermetic traditions. Accordingly, this book will be the most difficult of the three on account of this heavy mixture of esotericism, physics, mathematics, and speculation concerning the scenario of its use in an actual interplanetary war. But likewise, it contains some of the most crucial components of what I believe comprised that ancient paleophysics as well as the most crucial components of the scenario of its use and who the key players may have been.

Finally, I also intended for this book to answer lingering questions first posed in *The Giza Death Star*. Why, for example, is the Sphinx squatting in the middle of what otherwise may have been some extremely ancient military compound? Much of the answer to that question depends on the dating of the Sphinx and the identification of the face it depicts. My tentative answer will delight few and perplex many, for it poses as many problems as it resolves. Nonetheless, the connection is there and deserves mention among all the competing hypothesis of who and what the Sphinx is.

In answering the question of the Sphinx and in reconstructing the paleoancient war from esoteric and classical traditions, a view of Mars emerges that explains both why it should have the associations with war that it has, and why the Red Planet exercises such a persistent and pervasive hold on the human imagination and psyche. Its associations with war are well known to most people, but the reasons for that association are little understood. Even less understood are the reasons why Mars is also persistently associated

with the inception of the current round of human civilization. Mars is in many ways the key, for not only is there a direct relationship between it and Giza, but that relationship itself is embodied in the most unique monument there: the Sphinx. Once my tentative hypothesis of the visage on the Sphinx is articulated, the dilemma of its presence in an otherwise military compound is resolved. Once that identity is known, the reason why Arabic tradition identifies the Sphinx as "the Father of Terrors" becomes obvious.

Additionally, as recent and more abstruse papers in physics indicate, the radical hypothesis of the Great Pyramid's function - "resurrection machines," "shape-power manipulators," "stargates," "hermetic devices" - are not too difficult to square with such physics, at least, in broad terms. This third book is in part an attempt to see how such physics - which I construe as supporting the Weapon Hypothesis - could be simultaneously construed by others to support these alternative ideas. Regardless of which idea one opts for, it seems clear that knowledge of them formed some motivation for why such an ancient paleophysics and other sciences were transmitted through various secret societies in the guise of metaphysics, possibly down to our own time in a continuous stream.

However, in order to affect this scheme - turning the stream from mystery schools to an underlying paleophysics that certain texts indicate - is a difficult task, since it requires knowledge of the twin pillars both of ancient texts and of science, and particularly, as has been seen, of physics. As will also be seen, some Hermetic texts with an obvious Egyptian provenance include a profound and sophisticated topological metaphor, but a metaphor that is in its most basic respect very different from modem mathematical axioms. Therefore, and in every sense of the word, this book is the most esoteric of the three.

As is thus apparent, while my original plan of a trilogy remained more or less intact, my original scheme required considerable modification as the research unfolded. In the process of writing the second book, for example, I bumped into an avenue of research being conducted by the Third Reich in very secret "black projects" during World War Two, research that seemed peculiarly to blend science with the deliberate reconstruction of an ancient and forgotten form of physics and "engineering of the medium" preserved in ancient texts, in occult traditions, and in monuments. I thought this merited further research, and accordingly, I wrote a book on this Nazi research called *The Reich of the Black Sun*. While that book is not formally a part of the *Giza Death Star* trilogy, it may nonetheless be seen as a kind of "supplemental intermission", falling chronologically as it does between the first two books and this last volume of the *Giza Death Star* trilogy. In particular, wartime German research seemed to concentrate on four areas of then little understood physics: (1) the states of matter induced by ultra-high spin rotational fields, both electrical and mechanical; (2) sudden application of direct current high voltage; (3) states of matter induced by extreme compression; and finally, and perhaps most importantly, (4) a reconsideration of the second law of thermodynamics by way of an examination of the principle of *non*-equilibrium thermodynamics. All of these, as readers of *The Giza Death Star* and *The Giza Death Star Deployed* will recall, form some of the most important areas of the non-linear and "electro-acoustic" physics that seems to be

implied by the Great Pyramid. However, in this book we now attempt to make *direct* connections of these areas with "pyramid physics."

This concept of "non-equilibrium" is so new and so radical that not much was said about it in the two previous books, but here, as we shall see, it is a "philosopher's stone," a veritable key to transmute the understanding of certain base metaphors in ancient texts from a metaphysical to a purely physical and topological metaphor for the origin of physical existence from the medium. As we shall also discover, this "topological metaphor of non-equilibrium" is in some respects very different from more recent physical and mathematical papers that attempt to account for a similar process of creation from the medium. Since this is a highly abstruse and intensely mathematical area requiring the use of topological mathematics to *express* the metaphor, in order to spare the normal reader from having to plow through both a highly metaphysical and highly mathematical treatment of this matter, I have bracketed these observations in the main text of this work, and used a different, more modem type-face for these sections. The reader who wishes to skip these sections may therefore do so without detracting from the main argument. Nonetheless, the mere existence of such papers in peer-reviewed journals, and the fact that the ancient metaphor is *capable* of such exact, formally explicit mathematical expression is a strong indicator that there must once have been an underlying scientific and mathematical basis - long ago - for what subsequently became mistaken for exclusively religious and metaphysical doctrines. This is to detract in no way from the magnificence and "completeness" of ancient Egyptian culture and religion. It is only to recognize its character as a *legacy* civilization declined from the considerably more sophisticated paleoancient Very High Civilization that preceded it.

Finally, from superstition to metaphysical religion and thence to science, the exoteric tradition regarding the "paleoancient structure" of the solar system and the "paleoancient war" that destroyed it, is reconstructed, the ancient stream is turned. But was that stream a continuous one?

This third work was intended in part to answer that question. As will be seen, the answer is a qualified "yes," for while the river bed itself may be continuous, sometimes the currents run dry, or at the very least, underground, and the river itself has many tributaries. As we shall see, a "gap" exists between the death of the last great Neoplatonic theurgist and magician, Iamblichus, in the early fourth century, to the rise of the Templars, a gap of approximately seven hundred years. We may fill in the gap with predictable bearers of the current: Cathars in the Languedoc, Byzantine scientists and philosophers, the early Jewish esotericists and Qabbalists in Moorish Spain for example. But we must for all that posit another hidden player. The conjecture I proffer in the main text of this work may be scoffed at by some, or lamented by others, but nonetheless, I think the conclusion is unavoidable by all indications, if the obvious pointers and clues are not ignored.

I am fully aware that the Weapon Hypothesis for the Great Pyramid is not a popular one in certain circles. Unlike Christopher Dunn's Machine Hypothesis, it cannot be said to rest solely upon a consideration of its engineering, but must to some extent take into consideration the implications of ancient texts, and that in turn requires a reinterpretation

of those texts according to a "paleophysics" paradigm that is itself very speculative in nature. The Weapon Hypothesis looks at the Great Pyramid, and sees there such a vast inventory of scientific knowledge incorporated into a machine - with the obvious implication that these things were required to increase its efficiency and hence are an indicator of its *function* - that, in the context of ancient wars and the sophisticated physics the texts and the Pyramid seem to imply, it would seem to be the only structure we know that fits into all the requirements for such a weapon. Such a weapon the ancient texts themselves indicate once existed. And as recent research of serious and credentialed scientists into the effects of "pyramid power" seems to imply, a solid case can be made for a weaponized application of such physics. As we shall see, the research of Joe Parr especially seems to indicate conceptual connections not only to modem Russian research but the potential for a horrendous weaponization of pyramid power.

Joseph P. Farrell
2005

PART ONE:

KRYPTON AND MARS: THE ANCIENT WAR FOR FUTURE SCIENCE

"Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The Blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity....
...somewhere in the sands of the desert
A shape with lion body and the head of a man,
A gaze hlank and pitiless as the sun,
Is moving its slow thighs....
And what rough beast, its hour come round at last.
Slouches toward Bethlehem to be born?"

William Butler Yeats, The Second Coming

1.

THE WAR OF THE WORLDS

"The Roman people profess that their Father and the Father of their Empire was none other than Mars."

The Roman historian Livy, The Early History of Rome[1]

From antediluvian legends, through classical references and myths, to H.G. Well's "War of the Worlds" and Orson Well's even more famous (or infamous) radio version of it, no planet commands the attention of the human imagination more than Mars. It is probably fair to say, thanks to Orson Wells, that in the 1930s the American public was more afraid of Martians invading, than it was of Hitler. But the hold of Mars on the human imagination is not due simply to men with a genius for story-telling. Scientists have contributed their fair share to the aura of mystery that surrounds the planet. Lowell and Schiaparelli looked through their telescopes to see "canals" and other odd features, only piquing the interest of the public. More recently, Richard Hoagland, Errol Torrun, Mark Carlotto and others have pondered, not over blurry telescope images, but considerably cleaner images taken by NASA satellite probes and robotic cameras on Mars' surface. Some of these pictures return a very odd inventory of things indeed. Not only the famous Sphinx-like "Face", but more recently, some "rocks" that look too inconveniently like fossils, and other "rocks" that look even more inconveniently *machined*.

With each advance of technology, the mystery of the Red Planet thus only grows. And with it, the twin mysteries of its associations with the human race and with its other solar system neighbors only deepens. And perhaps the most perplexing mysteries of all are the *obvious* ones. Why, for example, does Mars have not one, but apparently *several* pyramidal structures on its surface? Why, for example, does Mars alone of all the planets of the solar system, follow such an eccentric orbit? Why, for example, is the geology of Mars the most stunningly *extreme* of any planet in the solar system? And most obviously, and perhaps most *importantly*, why is Mars, in the very earliest human legends, as far back as our collective human memory goes, always associated not only with *war*, but with the founding of human civilization itself? And, for a certain type of Biblical literalist, why is the best evidence for a sudden, planetary-wide deluge of biblical proportions found, not on earth, but on Mars?

Why are these questions important? They are important because some would wish to interpret ancient texts that refer to the war of the "gods in heaven" as a metaphor for

planetary collisions. But some of these texts would then seem to be mixing metaphors rather too consistently and too often: Mars was part - somehow - of a very metaphorical planetary “war” and at the same time a very literal “founder” of human civilizations. Either the founding of human civilization by Mars is metaphorical, or the interplanetary war is literal. So, before placing Mars in the wider context of a reconstructed history of the celestial past of our solar system, we must see first what light those ancient texts and modem associations may shed on the mystery.

A. The Mars-Earth Connection

In ancient times the astrological association of human affairs with the planets was common doctrine, yet, even then there seems to be an extraordinary focus on Mars. The mystery deepens when we consider what modem science brings to bear on it, for after the first manmade satellites had finally ventured out from earth to provide the first close-up photos of the planets, what stared up at us from Mars was not Schiaparelli's or Lowell's "canals", but a desolate and cratered world. Even Venus, with its thick covering of clouds, would seem to be of more interest than Mars. In other words, if there is some basis in reality for the ancient fascination with the Red Planet, then with those early probes, science seemed to dispel it.

That is, until Viking came along with its famous photo of the "Face". Since that time, the anomalous artifacts and odd images of the planet's surface have multiplied like rabbits, inversely proportional to NASA's willingness to discuss them openly. These anomalies corroborate some astonishing assertions in ancient texts.

1. In Classical History

As can be seen by the epigraph from Livy that began this chapter, the human race's fascination with Mars dates at least to classical times. And Rome was not alone in tracing a connection of its people and civilization to celestial events involving the various planets. Homer records the legend of Athena falling to earth "like a blazing star," and beginning the legendary foundations of Athens.[2] The Egyptians record a similar myth with the falling of the ben-ben stone to earth, which played "an essential role in the foundation of the world."[3] The Roman Neo-Pythagorean and praetor Figulus - a close friend of the great Cicero - records a similar legend about the origins of "the Great Ones." They "came to earth in a flaming star, which shattered the rocks when it crashed into the island of Samothrace; there the Great Gods made their home."[4] Interestingly, the worship of these "Great Ones" consisted of a worship of the "cosmic fire."

As is well-known, Zechariah Sitchin interprets such references to flaming ships and falling stars in various texts as references to a sophisticated technology in the possession of a very ancient advanced and interplanetary civilization. For him such references are clear indicators of rockets. But "flames" might indicate something even more sophisticated than mere rockets. "Flames" might be the description of the aura of ionization that is given off when normal atmosphere is ionized by high power electromagnetic and electrostatic fields.

Surprisingly, the further back one goes, the clearer the associations between the antediluvian founding of various civilizations and Mars specifically becomes.

The Babylonian temple historian Berossus had access to ancient cuneiform texts in the temple of Marduk. These he used to compose a three volume history of Babylon for Alexander the Great. Of interest are Berossus' clear ascription of Babylonian civilization and its understanding of kingship to "sages" that came from the heavens. He then gives a list of antediluvian Sumerian kings:

> Alorus 36,000 (years) Alaparus 1,800, Amelon 46,800, Ammenon 43,200, Amegalarus 64,800, Daonus 36,000, Edoranchus 64,800, Amempsinus 36,000, Otiartes 28,800, Xisthrus 64,800, totaling 432,000 astronomical years, then the flood.

> After the kingship descended from heaven, the kingship was in Eridug. In Eridug, Alulim became king; he ruled for 28800 years. Alaljar ruled for 36000 years, 2 kings; they ruled for 64800 years. Then Eridug fell and the kingship was taken to Bad-tibira. In Nad-tibira, En-men-lu-ana ruled for 43200 years. En-men-gal-ana ruled for 28800 years. Dumuzid, the shepherd, ruled for 36000 years. 3 kings; they ruled for 108000 years. Then Bad-tibira fell (?) and the kingship was taken to Larag. In Larag, En-spiad-sid-ana ruled for 28800 years. 1 king; he ruled for 28800 years. Then Larag fell(?) and the kingship was taken to Zimbir. In Zimbir, En-men-dur-ana became king; he ruled for 18,600 yrars. 1 king; he ruled for 18,600 years. In 5 cities 8 kings; they ruled for 241,200 years. Then the flood swept over.[5]

Naturally, the attitude of mainstream contemporary historiography toward these extraordinarily long reigns and the purported antediluvian history is that these lists simply cannot be taken seriously as having any basis in historical reality. But let us note one significant fact. *The age of length of reigns of these antediluvian Sumerian kings would place them precisely in the time frame that Dr. Tom Van Flandern and Dr. Mark Carlotto maintain for the explosion of the now missing, water-bearing planet in our solar system, i.e., between from 650, 000 and 125, 000 years ago.*[6]

But the Babylonians are not the only ancient "legacy" civilization of the previous paleoancient Very High Civilization to record such lists of its antediluvian kings and their "unnatural" lengthy reigns. The Byzantine Roman historian George Syncellus in the ninth century described a lost Egyptian history that was called *The Book of Sothis*. Legend says that the book was lost sometime in the third century B.C. Syncellus maintains that the book contained antediluvian records brought to Egypt after the Flood. The *Turin Papyrus*, translated by the famous French Egyptologist Champollion in the 19th century, records a list of *"neteru*-kings" of Egypt, comprising the well-known names of Ptah, Ra, Si, Seb, Osiris, Set, Horus, Thoth, Ma, Horus. Then follows a further list of "*Shemshu Hor*" kings,

the "followers of Horus." These reigned, according to the papyrus, for a total of 13,400 years beginning in 9,850 B.C. All this would make the papyrus yet another fanciful compilation of antediluvian legends were it not for the fact that the document then lists all the standard historical kings accepted by standard historiography and archaeology.[7]

A similar document must have been one of the sources used by the famous Greek historian Herodotus, for he makes it clear that in Egypt there were two distinct phases: (1) a period when the "gods" ruled; and (2) a second and subsequent period when the gods not only ruled *with* men but also when their *hybrid progeny*, the "heroes" of Greek mythology, ruled.[8] And of course, the case becomes stronger that this is a stable factor of Egyptian accounts of its own origins when one considers the fact that the Egyptian historian and Heliopolitan high priest Manetho, in his *History of Egypt*, records a similar division. His work is a three-volume history of kings who were (1) "Gods"; (2) "Demigods" and (3) mortal humans. The Gods and Demigods ruled Egypt for a combined total of 24,900 years.

The Hebrew tradition recounts similar themes. The book of Genesis tells of "Nephilim", literally, "those who fell" or "fallen ones", angelic or quasi-angelic creatures or *B'Nai Elohim*, "sons of God," that came from the heavens, married humans and sired a race of offspring "giants" and "men of renown" similar to the heroes of Greek mythology. And like the Sumerian/Babylonian and Egyptian accounts, these "sons of God" taught mankind the various technologies and techniques of primitive civilization.[9] Indeed, there have been "suppressed" archeological discoveries of very *large* human skeletons and mummies to back up the stories.

These "giants" would appear to be the originators of the grand and colossal stonework structures of the Middle East. For example, at Baalbek, the largest worked stones of *any* monument on earth are found. Three of these stones in particular, measuring some 72 by 12 by 14 feet are estimated to weigh some one thousand to twelve hundred tons apiece. This raises some interesting questions, as David Flynn notes in his excellent study, *Cydonia:* "What purposes would it serve to quarry stones of such colossal size? Why go to the trouble of cutting a solid block of granite longer than a 6 story building?"[10] In the context of the scenario I have developed in the two previous books and now here, one answer immediately suggests itself. Such massive construction is all too typical of the architecture of a hardened military site. In this respect, it is worth mentioning that Flynn himself notes that "the giant megaliths were deliberately employed into the terrace foundation to endure some great destructive force."[11] And there is more to associate Baalbek with the Flood and a possible war that was its underlying direct cause, for according to legend, the structure was referred to as a "fortress", i.e., built for a military purpose, and its builder was none other than Cain.[12] And the military associations persist in tradition, for the same legends state that the fortress was ruined during the Flood, and subsequently refurbished by giants under the command of Nimrod.[13]

B. The Lost "Root Races "and the Moral Reasons for the Flood

Clearly there are common threads that run through ancient Middle Eastern legends and texts:

1. At some approximate time between 450,000 to 250,000 years ago, there was a period when "Gods" established "kingship", i.e., a *civilization*, on earth;
2. At some point after this initial establishment, these "Gods" married or sired children with human offspring, producing a hybrid race of "giants;"
3. After a period when these hybrid kings rule along with men, the Flood occurred, apparently all but wiping this hybrid race out; and finally,
4. The clear implication, in almost all traditions from the Biblical to the Sumerian,[14] is that the Flood was brought about by the great wickedness of this antediluvian hybrid man-god civilization.

Why their offspring should be "giants" is, in one sense, clear enough, for if their parents were themselves originally from a planet with much greater mass and gravity than earth - which the now missing and exploded planet of the solar system was - then it stands to reason that if anyone lived there, they would likely have been of much greater stature and strength. And finally, it is to be noted that in the case of Baalbek, there are clear legendary associations of the structure - as well as genuine architectural resemblance of the original megalithic structure - with the purpose of warfare and a "hardened" military site.

But if it was the wickedness of this antediluvian, "hero" civilization of half-man half-god kings that was the "moral cause" of the Flood, then in what, exactly, did that wickedness consist? In some ancient Greek chronicles, there is a technologically sophisticated race called "Telchines"[15] who, according to the Roman poet Ovid, possessed "evil eyes that blighted everything". This reference to evil eyes itself is suggestive, perhaps, of some sort of sophisticated energy weapon. *But in any case, it is for their possession and apparent use of this weapon that Jove (Zeus) "sank them all beneath his brother's (Poseidon's) waves."*[16] Interestingly, the Greek historian Strabo gives a significant clue as to the identity of these mysterious "Telchines." These were, he says, "the descendents of Cain through Lamech before the flood of Noah."[17] They were likewise, according to Strabo, "malignant sorcerers" whose expertise quickly made them the target of jealous rivals.[18] Thus, the "Telchines" were descended from "Cain" via the Lamechian line of Cain.[19] Lamech-of-Cain in turn had yet another son, Tubalcain, whose expertise in fashioning brass and other metals appears to be the reason behind the apparent corruption of "Tubalcain" to "Telchines".[20] In any case, the links with Mars now become evident:

> The Latin word for metalsmith is *Tubilistrum*; the Roman god of metalworking was *Vulcan*, a Roman variation of the name "Tu-Balcain" or "Baal-*Cain* (Cain was associated with Baal as the builder of the foundations of Baalbek). Tubal-cain, or Vulcan, was honored for inventing the instruments called *tubae* (long trumpets with low sounds), which were lustrated during the most important holy day of Mars, the *Tubilustrium*.[21]

This "Tubilustrium" was the name to the fifth day of a five day festival, from the 19th to the 23rd of March, during which the Salii "leaper priests of Mars" would parade through Rome while musicians blew trumpets.

At this juncture, it is worth pausing and taking stock of what has been presented here and comparing it with what has gone before in the two previous *Giza Death Star* books:

1. The "Tubalcains" were associated by some authors with the "Telchines", an ancient race of "malignant sorcerers" with "evil eyes that blighted everything", an indicator perhaps of some underlying weaponized technology; this weaponry may be associated with some sort of directed energy, or, as the Roman festival with which it is associated may suggest, with sound, or with both, and this is precisely the type of acoustics-based physics of the weapon that I have argued in the two previous books;

2. This race has some tie or association with Baalbek that in legend is described as a fortress;
3. The Roman festival in turn incorporates the distinctively “tetrahedral” numbers of 19, 5, and 23(19/23 ≅ε/π).

While each of these things in and of themselves may seem trivial and insignificant, taken together they begin to paint a picture that does not appear to be merely the result of a “creative pagan imagination”, nor do they paint a picture that is likely the result of mere coincidence.

2.

THE FATHER OF TERRORS: THE IDENTITY OF THE SPHINX

"Abul-Hol, the Arabic name for the Great Sphinx of Egypt, is supposed by most translators to mean 'Father of Terror.'"[22]

"(The) head was once much larger - and perhaps even leonine, and ... was reduced in size by recarving."[23] *Graham Hancock and Robert Bauval*, The Message of the Sphinx

In the preface of the first book of this trilogy, *The Giza Death Star*, I asked the question of what a large statue of a half-man half lion was doing in the middle of a compound whose purpose was otherwise military.[24] In the second book, *The Giza Death Star Deployed*, I offered a partial answer: the Sphinx, like the Second Pyramid, was part of a later, though still "pre-dynastic" series of construction at the compound. But this still does not explain why the Sphinx would be found at such a compound, nor does it explain why the Arabic tradition calls the Sphinx "the Father of Terrors." In this chapter, those questions will finally be answered, for once the identity of the Sphinx is known it becomes immediately apparent why such a monument would appear in a military compound, particularly the compound of Giza. It also becomes rather obvious why one terrestrial culture would associate it with terror. Far from contradicting the weapon hypothesis, therefore, the presence of the Sphinx tends to support it in a general way.

A. Back to the Telchine-Tubalcainites

As we saw in the previous chapter, a mysterious race of "Telchines" appeared to possess rather advanced technology, which it used to subdue and terrorize its neighbors. But who were these Telchine-Tulbalcainites? Hesiod, in the 8th century BC, stated that there were four prior races to the current race of mankind, each designated by a metal: the golden, the silver, the bronze, and the iron. Again, as in so many other cases, Greek myth appears as a distant echo of the biblical tradition, or vice versa.[25] In any case, the Greek tradition records the case of Hephaestus, a metalworking "craftsman god" who fell to earth from the sky, and created a race of giants who existed on earth prior to the Flood.[26]

These "gods who fell from the sky" are called "Watchers" in the Hebrew Book of Enoch. This establishes yet another point of connection between Mars, the "giants," a war, and the Great Pyramid. The connection is as follows: the Hebrew word "watchers" is *irin*. Its Sumerian/Babylonian equivalent is *erra,* with the root er being incorporated into the Babylonian God of Mars, the God of Fire and War: Nergal. We shall have much more to say about this individual shortly. For the moment it should be recalled that it was precisely Lord Nergal who, in Sitchin's Second Pyramid War "joined the defenders of the Great Pyramid." Once he had done so, according to Sitchin he then increased its efficiency by the introduction of "ray emitting crystals" into the structure.[27]

In any case, these Watchers or "heroes" or giants, or whatever one wishes to call them, appear to have possessed a tremendously sophisticated technology which they then used for "evil", that is to say, to wage war and work destruction. But this is not the only reason given in ancient traditions for the Flood. It is also the mere existence of this hybrid "man-god" race itself that also constitutes a reason, since in almost all versions of the story, their mere existence is associated with great evil. The Book of Enoch is very clear in this regard: "Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of fornication and the children of the Watchers from amongst men."[28] As will be seen in the next chapter, there is a wholesale hybridization - a genetic engineering and mingling of species - taking place on a widespread scale in paleoancient times within the Very High Civilization, and this effort was made in conjunction with a large scale interplanetary war being waged among the "gods."

We are already familiar with this hybridization, for one encounters it at almost every turn in Egyptian hieroglyphs for the gods - part human and part animal - and in the familiar signs of the Graeco-Roman Zodiac, where such sun signs as Sagittarius, depicted by a centaur, or Capricorn, depicted by a half goat half fish, become symbols for the gods. The use of the centaur to depict Sagittarius is for our purposes particularly important, for it establishes another series of links between the "Tubalcains" and Mars. The word "centaur" is derived from two Greek words, meaning "to know or discern",

and “the light of the heavens.” Oddly, in Greek myth the race of centaurs are the offspring of the first city-builder, whose name in the Greek tradition is Ixion, and a nymph or divine figure named Nephele, a word too close to the Hebrew *Nephilim* to be coincidental. In any case, like his Hebrew counterpart Cain, Ixion is also the first murderer, and like Cain, was sentenced to wander the earth. There is another parallel, for like Cain’s offspring who later became corrupt hybrids with the *Nephilim,* Ixion’s progeny became corrupted man-god offspring, the Centaurs.[29] The Centaur is thus a powerful symbol, once its legendary and esoteric significance are fully understood, since the Centaur - half man half god - implies a mediator function, a divine-human race whose knowledge and skill in matters pertaining to celestial mechanics was unparalleled.

B. Lord Nergal: God of Mars, Fire, and War

In this context, we return to the mysterious Sumerian-Babylonian God of Mars, Fire, and War: Nergal. As David Flynn notes, "Nergal's knowledge and skills were bestowed upon his subjects after he was ejected from heaven and fell to the earth. Nergal's titles included 'Lord of the great dwelling,' 'the Strong One,' 'the *giant* King of War,' and 'the illuminator of the Great City.'"[30] The list of titles clearly associates Nergal with Mars, with giants, and with war, and with special knowledge associated with cities and dwellings. But there is more, for Nergal's association with war is even more specific. He is associated with a particular *kind* of war.

To see what kind of war is linked to Nergal's name, we must examine some further connections. The Romans considered Mars to be their god of war and civilization, an odd parallel to the traditional Babylonian titles of Nergal. But what of the name "Mars" itself? As Flynn observes, the Roman term derives from the Chaldean term *Mar* which can mean simultaneously both *lord* and *rebel*.[31] The association of Nergal with Mars and war thus also carries with it the resonance of a peculiar kind of war: Nergal is a lord of *rebellion*. Perhaps it is significant that the Hebrew meaning of Nergal - "from the root *ner* (lamp) and *gal* (rotating or rolling round object) - refers to the place of the god's origins, a round, orbiting, glowing *planet*."[32] Note that this means the name "Mar Nergal" is not, as such, a proper name in the standard sense. It is more like a *titular* name, as "the lord of such and such a place." This is a significant point, and will be explored more fully in the next chapter, for it bears directly on a point of interpretation of ancient texts in the hands of the "catastrophists."

Why then did Rome associate the origins of their civilization with Mars? The Roman god Mars was worshipped via canine sacrifice, in commemoration of the she-wolf who fed her milk to the abandoned twins Romulus and Remus, the legendary twin brothers who founded Rome.[33]

There is also a more direct connection between Lord Nergal,. Mars, and the Great Pyramid itself. As David Flynn points out, the Greek term "pyramid" (πυραμος), with its root "pyr"(πυρ) meaning "fiery", originally designated the Great Pyramid, and *only* the Great Pyramid. The planet Mars was similarly referred to by a name employing the same fiery root: "Pyroeis"(πυροεις).

But in his most breathtaking insight, Flynn notes that Lord Nergal, Sumerian-Babylonian God of Mars, Fire, and War, is depicted on the earliest clay tablets of Sumer as being a hybrid, a hybrid of *human and leonine form*. A Saggitarius. A *Sphinx*. This is perhaps why the Arabic tradition calls the Sphinx "The Father of Terrors," for that tradition may have preserved a distant memory of the person (and events?) memorialized by the Sphinx.

Nergal as a Sphinx in Sumerian Clay Symbolizing Sagittarius, ca. 5000 BC

As Flynn also notes, the association of Sphinxes with Nergal and Mars is perhaps best expressed by the Cydonian "Face on Mars" itself. Using computer modeling techniques to cast a profile view of the celebrated "Face on Mars," one is confronted with an eerie and uncanny resemblance of the Sumerian clay face of Nergal, and the actual Martian Face.

Close up and Profile View of Mar Nergal from Sumerian Clay Tablets

Computerized Profile of the Cydonian "Face on Mars "

In my view, this striking resemblance is not coincidental.

Flynn's views on a Sphinx-Mars connection are corroborated by Dr. James J. Hurtak, in comments he made for the television production called "The Mystery of the Sphinx." After noting the African features of the face on the Sphinx that were elaborately documented by New York City forensic detective Frank Domingo, Hurtak observes that in there are some remarkable parallels in the Zulu tradition. The Zulu believe they originally come from Mars, after a great war engulfed that planet. Escaping in a vehicle, they then settled in northern Africa prior to the existence of the Sahara desert, a fact which, if true, would place them in the area during or prior to the North African sub-pluvial period ca. 7,000-8,000 B.C. Once the climate began to change, Zulu traditions

maintain that the tribe then migrated to southern African.[34]

C. Another Odd Coincidence?

Oddly enough the Face on Mars may have entered human consciousness at a much earlier point than is commonly believed. David Flynn also recounts an event in the summer of 1924 that was known as "National Radio Silence Day":

> In the summer of 1924 the U.S. Government ordered all radio transmitters in the country to maintain radio silence for 5 minutes on the hour, every hour, for a period of two days during the closest approach of Mars to the earth. The leader of the project was Dr. David Peck Todd, former head of the Amherst College astronomy department and friend of Percival Lowell. Todd asked the U.S. Government to turn off its high-powered transmitters for five minutes before each hour to give him "silent periods" in which to listen for signals during the close transit with Mars (35,000,000 miles from Earth) from August 21 to August 23rd. This was called "National Radio Silence Day."
>
> Cooperation for this period of radio silence worldwide was obtained through American diplomatic channels. Major General Charles Saltzmann ordered all American military stations to monitor and report any unusual signals, though he didn't order any cutback in normal transmissions. Admiral Edward W. Eperlen, Chief of Naval operations, did the same for his branch of the military.
>
> ...
>
> World renowned code expert William F. Friedman, then Chief of the Code Section in the office of the Chief Signal Officer of the Army was standing by to translate any messages that may have come from Mars. Friedman in 1952 became the chief technical consultant to the National Security Agency.
>
> Professor Todd set up a receiver 3000 meters above the ground in a dirigible tuned to a wavelength between 5 and 6 kilometers to record Martian signals during the silent period. Todd also operated the Jenkins Radio-Camera for the Naval Observatory. On August 21st the Jenkins Radio-Camera was turned on. A roll of sensitized paper about thirty feet long and about six inches wide, slowly moved past a point of light modulated by electrical radio signals from an antenna on Todd's dirigible aimed at Mars.
>
> After 36 hours of recording, the film was developed and Francis Jenkins, the machine's inventor, told a stunned press conference that the device had indeed received signals and that in addition to a fairly regular arrangement of dots and dashes clusters of signals which seemed to appear every thirty minutes. The film also showed: a repetition at intervals of about a half hour what appears to be a human face.[35]

Five days later, on August 28, 1924, the odd event was first reported to the public by *The New York Times* in a short article entitled "Mystery Dots and Dashes was Mars

Signaling? What the Photographic Film Revealed."[36] The film was sent to the famous Virginia Military Institute, and finally was confiscated by the National Security Agency.[37]

If this strange exercise was genuine and not the contrivance of an early exercise in disinformation and psychological operations, then the involvement of the military and the possible indications that an actual - if not highly unusual - transmission was received is an indicator perhaps that someone at some very high and hidden level knew something about Mars.

D. The Recarving of the Sphinx, Lord Nergal, and the Emerging Scenario

This tentative identification of the face of the Sphinx with Lord Nergal poses a number of problems. These may be summarized as follows:

1. As many are aware, and as was noted in the previous book, *The Giza Death Star Deployed*, John Anthony West and Robert Schoch conclusively and admirably demonstrated that the dating of the Sphinx should be placed ca. 8000 BC due to the definitive signs of water erosion from rain on the body of the monument;
2. Numerous researchers have also pointed out the difference in scale between the body of the Sphinx, and its smaller head, a difference of such proportion as to strongly suggest the head was recarved at some point. If the tentative identification of the face with Lord Nergal is correct, then this poses a chronological problem, for if the person who was Nergal came to earth sometime shortly before or after the Planetary Explosion and resulting devastation of Mars, then this would conflict with the dating of West and Schoch, making the erosion much earlier and due to different causes.

Generally therefore, the scenario that emerges from an identification of the face of the Sphinx with Lord Nergal might be as follows:

1. Nergal, as the Babylonian epic *Lugal-e* indicates, "strengthened the defenses of the Pyramid."[38] Thus, if Nergal laid claim to the Pyramid, his introduced modifications of the structure may have been intended to render a benign object into a weapon, or to increase an already existing weapon into a more powerful one;
2. Nergal memorialized this purpose and claim by recarving the Sphinx, already existing at the compound. In any case, this pushes the date of the Sphinx far back, and consequently, pushes the date of the Great Pyramid even further back;[39]
3. While this explanation tends to support Flynn's contentions that there are direct Cydonia-Giza connections, and to corroborate the identification of the Sphinx with terror in the classical Arabic tradition, the problem of dating nonetheless remains:

    a. Either evidence must be found to support a much earlier dating of the Sphinx, corresponding to the broad time frame of the Exploding Planet and War scenario; or,
    b. some as yet unknown method must be discovered to reconcile the planetary catastrophe with the relative smaller number of years recorded in ancient texts for the reigns of pre-classical kings and the cataclysmic events described.

To put the problematic bluntly, on the one hand, the dating of Schoch and West of the Sphinx to ca. 8000 BC is quite strong in itself, but it leaves unexplained the associations of the Sphinx within at least one tradition with terror, and does not explain the very peculiar resemblance of its face with the Babylonian god of fire and war, Nergal.[40] Conversely, the strong resemblance of Babylonian artifacts of Nergal with the Cydonia Martian face and with the Sphinx is quite strong, and resolves at a stroke the association by the Arabic classical tradition of the Sphinx with terror, as well as supports the Weapon Hypothesis in a general way. But this in turn leaves unresolved the chronological problem. For this reason, I maintain that the identification of the Sphinx as Nergal is for the moment only tentative.

Perhaps it is best at this juncture, then, to proffer only a broad and tentative scenario, until further research corroborates, contradicts, or modifies it in some other fashion, namely, the Sphinx shows signs of water erosion on its body, making it far older than standard Egyptology will allow, erosion that might be the result either of the subpluvial period of relative rainy weather - Schoch and West's theory - or the result of an even earlier and far more catastrophic water erosion by a prolonged deluge. At some point Nergal then claimed the compound, and strengthened, or modified, the Great Pyramid, as a weapon, and memorializes that by re-carving the face in his own image. Further than this, at the moment, we cannot go.

3.

THE DESTRUCTION OF KRYPTON: THE ELECTRO-DYNAMIC SOLAR SYSTEM, EXPLODING PLANETS AND ANCIENT WARS

"Interestingly, the most ancient tradition about the Great Cheops Pyramid in Egypt is that it was erected to memorialize a tremendous cataclysm in the planetary system that affected the globe with fire and flooding. "

Dr. Tom Van Flandern, Dark Matter, Missing Planets, and New Comets[41]

"Sanscrit texts describe a brilliant light appearing just before the Deluge. 'Being ignited, all of a sudden, the entire terrestrial sphere blazed forth.'"

David E. Flynn, Cydonia: The Secret Chronicles of Mars[42]

A. Darth Vader Meets Superman

Most people are familiar with the "mythology" of the famous comic book superhero, Superman. A native of the fictitious planet Krypton, the infant and future "Superman" was placed into a space capsule by his parents who knew that their home world was going to blow up, and sent on a long interstellar journey to earth. On the journey he absorbs the advanced science and knowledge of his home world, until he crash lands on Earth and is adopted and cared for by human parents. He preserves, however, his extraordinary physical strength and other unusual physical characteristics - "x-ray vision" and so on, recalling the Telchines' "evil eye" already encountered - and dedicates himself to using these in a life of service combating all manner of human evil and protecting humanity, while living amongst it in disguise. His only weakness is exposure to a mysterious substance called "kryptonite", whose deadly radiations can weaken and even kill him if he is not shielded from it. Oddly enough, we have already encountered supermen falling to the earth to watch over humanity in the previous chapter. Just what exploding planets and ancient wars may have had to do with it we shall now see.

B. Catastrophist Paleophysics

Dr. Tom Van Flandern's Exploded Planet Hypothesis appears to be the most recent entry into the field of "paleophysics," a field begun by DeSantillana and Dechind in their vitally important and magisterial look at the encoding of science in ancient mythologies, *Hamlet's Mill*. The idea of ancient planetary catastrophe having once visited our solar system is not new, of course, being first propounded from a careful scientifically based examination of ancient texts by Emmanuel Velikovsky in his famous book *Worlds in Collision*. Velikovsky earned the ire of "professional scientists," and it is well known that the famous astronomer and science popularizer Carl Sagan began his public career by attempting to discredit Velikovsky's work systematically.

Velikovsky attracted the ire of professional astronomers principally for three reasons: (1) he propounded a view of the solar system that was essentially "chaotic" and not the neat, orderly, "mechanistic" and "Newtonian" view held by most astronomers. (2) Secondly, his view necessitated that electromagnetic forces also exercised an influence on celestial mechanics. In short, his view was that the solar system was not electrically neutral, but electrodynamic. In fact, none other than famous Harvard astronomer Dr. Donald Menzel weighed in several times on this aspect of Velikovsky's thesis, only to be overturned by other scientists making observations that supported Velikovsky. The role of Menzel is perhaps significant in other ways, since he is also an alleged member of the Majestic-12 UFO study group.[43]

But Velikovsky's basic idea did not die an easy death. It was one thing for a famous astronomer to debunk a problematical aspect of his theory, but quite another to get rid of those troublesome texts and the interpretative method Velikovsky adopted to deal with them. With the appearance of Van Flandern's Exploded Planet Hypothesis and the variety of astronomical and planetary geological data he adduces in support of it, new life was breathed into the solar system catastrophist physics. With Van Flandern's work, a solid basis was afforded for others to attempt a more accurate reading of some troublesome ancient texts. For many of these more recent catastrophists, a significant modification occurs to Velikovsky's original design: seeking to explain other ancient monuments and texts, and the recurrent patterns they evidence, these "modified catastrophists" have reintroduced order into chaos by insisting that these planetary catastrophes are in great degree recurrent. This recurrence is, they believe, memorialized in various megalithic monuments on Earth.

The most recent, and definitely most thorough, well-researched, and fascinating of these reconstructions is Alan Alford's examination of Egyptian texts and monuments in his The *Phoenix Solution*. But what exactly, are the outlines of Van Flandern's Exploded Planet Hypothesis?

Van Flandern first began to question the reigning astronomical paradigm for the origin of the wildly eccentric orbit of comets when he noticed it made no sense. This paradigm is called the "Oort Cloud" and posits that comets are simply "space garbage" or debris, existing far beyond the orbit of Pluto, that are cast into their wild orbits by "passing stars" with sufficient gravitational effects to do so. Noting that the idea that stars simply wander aimlessly through space is nonsense, Van Flandem began to look for another more rational explanation.

Using a mathematical computer program to calculate the orbits of comets and run them backwards, he noted that they all converged at a place more or less where our asteroid belt now is, and at two very distinct times, at either 3 or at 65 million years ago.[44] He noted that the orbits of most known comets would result from the explosion of a large planet that formerly existed in the asteroid belt.

The astronomer then noted that Bode's Law, an astronomical law of the harmonics of planetary orbits and known to astronomers since the 18th century, predicted that a large Saturn-sized planet *should* exist where the asteroid belt now does.[45] And observing that the asteroids themselves showed strong evidence of having been subject to sudden and extreme stress, Van Flandern came to the conclusion: there is a missing planet in our solar system, between Mars and Jupiter, and it exploded.

Van Flandern was not the first to propose this idea as an explanation at least for the origin of the asteroid belt, for "with the discovery of the second asteroid in 1802, astronomers of the day proposed that many more asteroids would be found based on a

widely held theory that the 'parent body' for the asteroids was a planet that had exploded."[46] Indeed, from the first moment of the articulation of Bode's Law, astronomers of the late eighteenth century noted that there was a large planet missing between Mars and Jupiter. This missing planet some astronomers of the day called *Astera*.

Others called it.....Krypton.[47]

In Van Flandern's hands however, the hypothesis is more fully elaborated, being used as an explanation for the origins of comets and their eccentric orbits. Indeed, his version of the hypothesis solves at a stroke some of the solar system's most pressing mysteries:

a. It explained why there is no planet where Bode's Law says there should be one, and explains why only the debris of that explosion now exists in our current asteroid belt and in comets;
b. It explains why some asteroids show evidence of heavy minerals, such as diamonds, impossible to form under the light gravity of an asteroid, but only possible if they were once a part of a much larger body;
c. It explains why the moons of some planets are blackened on only one side, as if subject to suddent heat;
d. It explains how comets were thrown on such wild and erratic orbits;
e. It likewise explains why the orbit of Mars is so eccentric, for it is the result of Mars having once been a satellite of that long-ago-exploded planet;
f. It explains why Mars' geological features are so severe and so evenly divided between the northern and southern hemispheres of the planet, the latter showing distinct evidence of sudden, extreme, and massive scouring by *planetary wide flooding*, the result of the exploded planet having been a water bearing planet.[48] The southern hemisphere of Mars was hit by the shock wave of the explosion, dumping trillions of gallons of water on the planet, ripping its atmosphere away, drastically weakening its magnetic field, and destroying all life that might once have existed there.[49] This shockwave, in a much more dissipated form, would then have hit Earth and may have been the basis of accounts of a similar large flood here.

For Alford, Van Flandern's Exploded Planet Hypothesis was the grist for the mill in his own reconstruction of Egyptian religion and myth as a vast metaphorical retelling of these astronomical events, for if they were only founded on mere superstition the it would be hard to account for their endurance over time with so little variation.[50] The obvious implication should not be overlooked here, for this entails that the events had intelligent - if not on Alford's hypothesis necessarily human - observers. Thus, by way of Van Flandern's hypothesis, he is led to the hypothesis that the Egyptian gods represent celestial bodies, their cycles, and other cosmological phenomena, with the solar system being the context of the events.[51] Thus, in the well-known conflict between Horus and

Seth within Egyptian mythology, one is dealing with the celestial "battle" or collision of two planets.[52]

Thus, the names of the gods and their exploits and battles are of such detail, notes Alford, that it led leading Egyptologist Wallis Budge

> to suggest that 'we are not dealing entirely with mythological events,' Nor, however, are we dealing with the acts of flesh-and-blood men. This much is clear from the fact that the enemies are 'in heaven', and Horus too is required to ascend to the Sky in order to destroy them.'[53]

Thus, the astronomical metaphor is extended to the point of excluding the idea of real events being waged by real people. But as we shall see in a moment, Alford himself cites a text from which he makes an astonishing and insightful deduction, while ignoring an equally astonishing statement from the same text.

Utilizing this basis as a paradigm by which to interpret the more mystifying aspects of Egyptian religious texts, Alford speculates that the glyph for Re, a dot inside of a circle, or , refers to the Egyptian "first time" of creation, 'when a primeval mound rose up out of the abyss.[54] This rising action may well signify the Planetary explosion since it was intimately linked to the 'act of creation'...[55] Thus, Alford has a distinctively *astronomical approach* to the reconstruction of paleophysics from ancient texts. This is to be contrasted with the approach of LaViollette, outlined in my first book, *The Giza Death Star,*[56] for whom the meaning of the "first time," and the primeval mound was more fundamental, referring to the emergence of quantum particles from the underlying substrate or "aether."

The efficacy of Alford's astronomical approach to paleophysical reconstruction of the texts is amply born out by his interpretation of the "East-West" axiom of the Pyramid Texts. As normally interpreted along religious lines, this axiom simply meant that Osiris, represented by the rising sun, was resurrected in the eastern sky. However, as Alford notes, if one takes even these directions as indicating astronomical phenomena, and "east" to mean the planets lying *outside* the earth's orbit - Mars, Jupiter, Saturn - and "west" to mean the bodies *inside* the earth's orbit - Venus, Mercury, and the Sun itself - then certain utterances of the Pyramid texts begin to make sense, and make sense *only* on that basis.

> Hence Utterance 697 of the Pyramid Texts **warns travelers from the danger of the Sun:**
>
> 'Do not **travel** on those *western waterways*, for those who **travel** thereon *do not return,* but travel on these eastern waterways among the followers of Re.'[57]

But why would the Pyramid Texts incorporate a warning to "travellers" if the travellers

were merely metaphors for the planets themselves or for souls on their journey to immortality? In other words, the Pyramid Texts, like the ancient Hindu "vimana texts", can just as easily refer to very *real* interplanetary travellers, and this implies a very real interplanetary civilization.

Why then does Egyptian religion place such heavy emphasis on personal resurrection of the Pharaoh? Alford's answer is rather intriguing from the standpoint of his use of the Exploded Planet Hypothesis: the "Sequence of the Destruction" of the planet, *if reversed to its original order*, would lead to resurrection. This brief though significant insight we shall return to in part two of this book, in our examination of the underlying unified physics implied by the Great Pyramid, and why it should have been associated by the ancients simultaneously to weaponry and to immortality.

Finally, Alford rounds out his presentation of astronomical paleophysics in Egyptian texts by pointing out, as so many do, the connection of such scientific speculations to an ongoing secret society tradition, most notably that of Freemasonry. In a standard Masonic lodge, there are two Pillars called Joachin and Boaz. In Masonic legend, the Egyptian wisdom god Thoth, who is credited with building the two giant pyramids, was supposed to have secreted all his knowledge on two pillars of stone as a means of preserving knowledge in the face of the approaching Flood.[58] For Alford, these might have been the two giant pyramids of Giza.[59]

Likewise, the Exploded Planet Hypothesis leads Alford to an astronomical interpretation of Plato's legend of Atlantis. I cite it here in full for its intrinsic interest to my own hypothesis of a deliberate war as the *best* explanation of all the disparate *types* of data:

> I, like most researchers, assumed that Plato's tale was describing a *terrestrial* cataclysm, but during the course of my research into ancient Egyptian mythology, it became increasingly apparent that 'islands' referred to planets, that 'pillars' were an inter-planetary concept, that the 'waters' of Nun in which Osiris 'drowned' represented space, and that the 'flood' which came forth 'at the hand of Seth' resulted from an explosion of a watery planet. Armed with our new understanding of Egyptian code-words such as 'islands' and 'mountains', it is perhaps time to re-assess Plato's description of Atlantis as a huge island which 'rose sheer out of the sea to a great height', surrounded by other islands or mountains. Furthermore, Plato's reference to the 'walls' of Atlantis being plated in gold, silver, bronze, tin and 'richalcum' might well describe the mineral deposits of a planet.[60]

Read in this *astronomical* way, Plato's allegory *does* make sense.

2. James McCanney's Electrodynamic Solar System, The Exploded Planet Hypothesis, and Tesla Technology

A very different reconstruction of ancient astronomical history is given by physicist James McCanney. For McCanney, the solar system is *not* electrically neutral, but rather, dynamic. Planetary bodies can, on this model, build up large aggregates of positive or negative charge over time, and under certain conditions, and when planets are in certain alignments - or when large enough bodies such as a comet pass close enough - fierce and devastating electrical storms can occur as electricity literally arcs from one celestial body to another. In this electrodynamic model, the sun is a huge capacitor, producing prodigious amounts of electricity as the byproduct of the fusion reactions that fire it. As McCanney puts it:

> Essentially all the reader needs to know...is that our solar system acts like a large electrical circuit based on the following simple facts...1) Our Sun forms an electrical capacitor...2) This "solar capacitor" has its negative pole at the surface of the sun and also has a positive pole far out beyond the outer planets in the form of a sparse "nebular cloud of dust and gasses." An excess current of protons ... continually generates and supports the solar capacitor by way of the "solar wind"...[61]

In McCanney's version, such a comet once passed close to Mars, causing a gravitational and electrical interaction between the two bodies, a reaction that, if the passing body were large enough, would literally vacuum the Martian atmosphere and water completely away. McCanney then notes "In reality, Mars could not have lost its atmosphere more than a few thousand years ago, and there are historical records that the ancients saw a large comet pass by Mars and lift off the oceans and atmosphere in a single night."[62] Indeed, there are in various ancient myths depictions of a snake coming from a comet, with its mouth open as if to swallow the Red Planet. This McCanney explains as "the intense electrical connection" causing "auroras in the upper atmosphere of Mars."[63] In some ancient versions, Jupiter throws "lightening bolts across the heavens to Mars."[64] The interesting thing about this physics, as we shall see in part two of this book, is that not only does the solar system appear to be electrodynamic, but also that another field appears to be working in conjunciton with it, and both types of physics would be capable of weaponization.

The difficulty in McCanney's system as a naturalist explanation for the ancient Martian planetary catastrophe is not only does it not adequately explain why one planet is missing nor why it should have exploded, it does not explain how a comet sufficiently *large* enough could have passed close enough to Mars to suck up its atmosphere, without in turn itself being ripped apart by tidal stresses. Finally, such an event would most likely have left orbital perturbations not only on Mars, but on the other inner planets. The Earth-

Moon dual planetary system would in particular have been effected. But this does not appear to be the case. The physics, at least as an explanation of the Martian catastrophe, does not work, and there is no explanation for the missing planet. Which brings us to the difficulties in Van Flandern's hypothesis.

C. Difficulties of Catastrophist Paleophysics

There are likewise problems with Van Flandern's Exploded Planet Hypothesis, and hence, with Alford's reconstruction of Egyptian myth, religion, and monuments. I mentioned the most significant of these in the previous book in this trilogy, *The Giza Death Star Deployed:* other than collisions with other large celestial bodies, there is no good model for why a planet of such size should suddenly and spontaneously blow up.[65] Van Flandern's hypothesis, as was explained in my previous book, *The Giza Death Star Deployed*,[66] was just such a collision. But as I noted in that book, there is around every planetary body of large mass a field that sets up the "Roche Limit". Basically, a large wandering mass entering this limit would be subject to immense gravitational and tidal forces that would rip it apart. This "Roche Limit" constitutes a kind of natural "planetary defense grid". For any planet to explode via a collision with another body, the object with which it collided would have to be very large indeed in order for it to pass through the Roche Limit.

But this in turn raises some related problems. Such a large body entering our solar system and colliding with a planet would itself conceivably leave its signature on the orbits of the existing planets resulting in orbital eccentricities. Yet, Mars is the only planet that appears to have orbital eccentricities sufficiently large enough to be the result of such a catastrophe. Thus the celestial mechanics involved in such an explanation for the explosion of the missing planet are extremely difficult, not impossible of course, but extremely difficult.[67]

To this difficulty another must be added. Alford himself notes that Van Flandern's hypothesis ran into difficulty with some of the geological evidence of asteroids with lighter silicate types of deposits. There thus appears to be a second class of asteroids that could only be explained on the Exploded Planet model by positing the explosion of a *second* smaller, though still very large, planet in the same approximate orbit as the first.[68] This would imply more collisions - a more likely event after the initial explosion - but would also increase the odds against the mechanics of such events not leaving clear signatures on planetary orbits. Finally, it will be recalled that Van Flandem began his speculations by tossing aside the idea of the Oort Cloud. Yet, he has reintroduced it in a different guise by relying on wandering bodies of large mass to collide with the now exploded planet!

And as we have already seen from *The Giza Death Star*, LaViolette's reconstruction of Plato's Atlantis legend, and particularly of the numerical components, indicated to *him* that Plato was outlining the very subtle and sophisticated physics of the mechanics of a sub-quantum ether from which particles emanated. On both Alford's, and LaViolette's, views, the "wars" of the gods were metaphors of physical processes, for Alford, of *makro*processes of celestial mechanics, and for LaViolette, of *mikro*processes of sub-quantum and quantum mechanics of the medium and of particles. So which is it?

It will be recalled from my two previous *Giza Death Star* books that I have argued, and presented certain evidence from various measures of the Great Pyramid itself, that the actual physics of the paleoancient Very High Civilization was an *engineered and unified* physics, expressing astronomical data - the neutral point between the earth and the moon, or the polar radius of the earth for example - in terms of mutliples or harmonics of the coefficients of the Planck Length and Planck Constant, numbers crucial to the physics of the very small.[69] This suggests, as far as a paleophysical reconstruction of texts is concerned, that *both* approaches are valid, and this would imply that the texts themselves are *unified* and that the use of densely-packed symbolic and metaphorical language in such texts is *deliberate and intentional from the outset*. More will be said on the implications of this at the end of the chapter.

2. An Exegetical Difficulty: Gardner's "Titular use " of Place Names

The trouble with the catastrophist textual reading, however, is that it makes sense only of a *part* of the texts adduced for them. To be sure, a convincing case can be made that the names of the principal players and gods in ancient Egyptian and Sumerian texts are the names of planets. But if so, they are planets that marry husbands and wives, and sire or bear children. Of course, that too may be explained in the catastrophist model by applying the metaphor again: the "children" are the new celestial bodies formed by the "union", i.e., the collisions or near collisions, of their parent planets.

But the problem persists and does not go away so easily, for these children then meet and marry into the dynastic lines of Sumer and Egypt, siring very real, very human, persons in dynastic lines that are to a large degree traceable and recoverable, if one wishes to invest the time to do it. Thus, the problem remains: how, or why, was the transition made from planets to people? Is this just an artifact of the confusion of the legacy civilizations - Sumer and Egypt - trying to understand a garbled record? Or is there another explanation?

One scholar who has invested the time to reconstruct these complicated and interwoven Sumerian and Egyptian - and Hebrew! - dynastic lines is Laurence Gardner. Why confuse planets, or for that matter, any place designation, with the names of people? For Gardner, the answer is obvious, and intimately related to his recovery of the dynastic trees of these ancient families:

> As for the personal names given in Genesis, the chances are that these were actually titular and that they were specifically related to the family members' city seats. In much the same way, Scotland's noble Earl of Moray might sign himself 'Moray', or the Duke of Atholl might be referred to as 'Atholl', irrespective of their actual names. Even in the latter stages of the Old Testamant, many individual names are certainly descriptive, if not titular. A good example is the name of prince Zerubbabel, who led the Israelites out of Babylonian exile in 536 BC and whose name simply means 'begotten in Babel.'[70]

While the context points only to biblical passages, it is clear from the rest of Gardner's book and the careful diagrams of dynastic lines in the appendices that he has applied this interpretative paradigm to all such texts in aid of their reconstruction.[71]

Beyond this, however, there are some fascinating parallels between Gardner's research and those such as Alford or Sitchin advocating a reading of ancient texts along the line of Van Flandern's Exploded Planet Hypothesis. For example, it will be recalled that in Van Flandern's scenario, the large planet that exploded in the approximate orbit of the asteroid belt was a large, water-bearing planet.[72] As Gardner notes, the Akkadian name of the exploded planet, *Tiamat*, means salt waters.[73] The root is the same as the

Hebrew word *tehom* which "in the plural becomes *tehomot,*"[74] indicating a strong Sumerian background for the biblical text of Genesis. And clearly, *something* of the knowledge of the antediluvian word was preserved in Mesopotamia, since the 7th century Assyrian king Ashurbanipal boasts that he could read and understand "the enigmatic words in the stone carvings from the days before the Flood."[75] The source of this knowledge was, according to Gardner, the Tablet of Destiny, the very thing which, in the possession of Tiamat, triggered the terrible and ancient interplanetary war of the gods recounted in the Babylonian "Creation" Epic, *the Enuma Elish*.[76]

Thus, like Sitchin - who posits a "Second Pyramid War" for control and destruction of the Great Pyramid in ancient times - and like Alford who speculates that various wars were fought by Egyptian kings for control of the Giza site, Gardner too is led to a brief consideration of ancient warfare with unusual and sophisticated sounding weapons by the preponderance of textual references to it. The book of Jubilees recounts a genocidal war fought in part by the giant descendents of the Nephilim.[77] The use of weapons involving crystals even finds an echo in Hebrew accounts of the *shem*, a word meaning "something highward, fiery and made of stone."[78] Even the protection given to the Tree of Life in the Genesis account of the Fall of Man is "reminiscent of the fire-and-power weapons of the Babylonian *Enuma Elish*. "[79] In the Jewish tradition, notes Gardner, the Tablet of Destiny referred to in the Babylonian epic was inscribed in sapphire, a crystal whose odd gravitational properties were noted in *The Giza Death Star*.[80] This textual evidence of a sophisticated technology in extremely ancient antediluvian times leads Gardner to speculate that the meaning of the term "seed" in Biblical and Babylonian accounts of the period is simply "DNA", and that Noah's Ark was consequently not a "floating zoo" but a kind of "clinical container ship."[81]

Thus far, the texts corroborate Gardner's interpretation of a paleoancient Very High Civilization that really existed, with a sophisticated technology, whose leaders married, fathered and mothered children, and fought horrendous wars. But then the texts throw another curve ball. Totaling up the length of reigns for the antediluvian Babylonian Nephilimic kings gives a total of 25,628 years, almost exactly the length of the precession of the equinoxes![82] Gardner's explanation of this is simply that these antediluvian Babylonian kings appeared to have their own measure of a "year" that was very different than our own human one, strongly suggesting they came from another planet.[83] But if so, why the almost exact encoding of precession within the spans of their reigns, an encoding based on the Earth year?

We are left, then, with an intriguing suggestion by Gardner - *titular usage* - that makes much sense of the texts themselves. Yet, we are also left thrown back into the metaphor of precession, and of recurrent astronomical cycles that is the interpretative paradigm of the catastrophists. Which is it?

To answer this question, we must take a detour to present the basic hypothesis of the scenario of the historical use of the Giza Death Star: by way of a consideration of the

Babylonian "Creation" epic, the *Enuma Elish,* the reverse hypothesis of the catastrophists, the best way to reconcile the astronomical data of Van Flandem's Exploded Planet Hypothesis, the metaphorical preservation of that event in some ancient texts (Alford, Sitchin, et al), and the idea of cyclically recurring solar system "catastrophe"(McCanny and Geryl) is that a real war and not a metaphorical one was the basis of both.

D. The Enuma Elish: War Among "the Gods"

Read from this interpretive perspective, the Babylonian creation epic, the *Enuma Elish,* presents a concise though quite suggestive account of this interplanetary rebellion and war. The principal characters, as we have seen, are the "gods" Tiamat and Marduk.

The account begins as a creation account in rather typical fashion for an ancient text, recounting a state of initial chaos from which, through conflict of opposites, the order of creation gradually emerges:

1. When in the height heaven was not named,
2. and the earth beneath did not yet bear a name,
3. and the primeval Apsu, who begat them,
4. *and chaos, Tiamat, the mother of them both-*
5. *their waters were mingled together,*
6. and no field was formed, no marsh was to be seen;
7. when of the gods none had been called into being;
8. *and none bore a name, and no destinies [were ordained]...*[84]

Note that the first state or condition of creation is an undifferentiated state, or "chaos,", a condition recalling physicist LaViolette's hermeneutic examined in my first book, *The Giza Death Star.*[85] This undifferentiated state would best be described by our modem physics terms of "vacuum", "zero point energy", "quantum flux" or even "medium" or "aether." The occurrence of the concept here, prior to the appearance of any distinctive objects of creation, is a strong indicator that the document preserves a residue of an earlier more sophisticated "paleophysical" cosmology. This is corroborated by the absence of names - "and none bore a name, and no destinies [were ordained]" - indicating in another fashion the absence of physically distinct and observable characteristics, corroborating the idea that we are dealing with a document of cosmological physics guised in a religious text.

This might suggest that the proper names for the "gods" would argue against the "titular" *pars pro toto* rhetorical usage advocated by Gardner and surveyed in the previous sections of this chapter. As will be seen, however, the association of "Tiamat" with chaos and destruction subsequently in the *Enuma Elish* may be an artifact of the role of actual persons in the war described subsequently in the epic. In fact, the indicator of this war occurs almost immediately after the opening verses cited above, strongly suggesting that the conflict was a very ancient one:

22. But T[iamat and Apsu] were (still) in confusion [...],
23. They were troubled and [.....]
24. In disorder(?)..[.....]
25. Apsu was not diminished in might[....]
26. and Tiamat roared[.....]
27. She smote, and their deeds [.....]
28. Their way was evil..[.]....[86]

Notwithstanding the deteriorated condition of the tablets from which the text is translated, there are clear indications that Tiamat and Apsu were real persons, since they are engaged in activities perceived as *evil*. Soon after this, the epic gives the reason for this moral assessment:

49. Come, their way is strong, but thou shalt destroy [it];...
51. Apsu [kearkened unto] him and his countenance grew bright,
52. [Since] he (i.e., Mummu) planned evil against the gods his sons.[87]

Note again the personalism of the document, as well as the fact that the war appears to be a "family quarrel" that has erupted into a civil war, a reading well in line with Zecharia Sitchin's reconstructions. Many of the "gods" quickly flock to Tiamat's side.

At this juncture, the epic becomes very specific - unusually specific in fact, for a mere "creation epic" - in cataloguing the weapons used by the "Tiamat alliance":

109. {They banded themselves together and] at the side of Tiamat [they] advanced;
110. [They were furious, they devised mischief without resting] night and [day].
111. [They prepared for battle], fuming and raging;
112. [They joined their forces] and made war,
113. [Ummu-Hubu}, who formed all things,
114. [made in addition] *weapons invincible, she spawned monster serpents*,
115. *[sharp of] tooth, and merciless of fang;*
116. *[with poison instead of] blood she filled [their] bodies.*
117. Fierce [monster-vipers] she clothed with terror....
120. Their bodies reared up and *none could withstand [their] attack*.[88]
121 [She set] up vipers, and dragons, and the (monster) [Lamamu],
122. [and hurricanes], *and raging hounds, and scorpion-men,*
123. *and mighty [tempests], and fish-men, and [rams];*
124. [They bore] cruel weapons, without fear of [the fight].[89]

Now let us pause, and see what has been presented, and speculate on its possible meaning for the scenario of a "paleoancient" interplanetary war.

(a) The war is between the various "gods" as some go into rebellion, for reasons that the passages cited do not make immediately clear;
(b) Tiamat appears to fashion two types of dreadful weaponry against her opponents:

1. *biological weapons:* there are certain features to be noted about these weapons if one follows the interpretive paradigm of the existence of sophisticated technology in extremely ancient times:

(i) some are of apparently much-larger-than normal size and are reptilian in nature, strongly suggesting dinosaurs or similar creatures;
(ii) some are apparently *hybrids between species,* suggesting the existence of a sophisticated genetics technology, e.g., "fish-men" and "scorpion-men";
(iii) This fact in turn suggests that the hybrid human-animal forms often used in Egyptian hieroglyphics to denote the gods might indicate that a reality once may have been the foundation of the association of such glyphs with the gods in ancient Egypt and other ancient cultures.[90]

(b) Weather weapons: hurricanes and immense storms. This implies the existence of a physics to engineer phenomena on a *planetary scale* by controlling or manipulating the electrodynamic properties of planetary atmospheres.

But what were the motivations for this titanic struggle and the development and actual use of such horrendous weapons? These are alluded to at the very end of the first tablet and again in the second tablet of the *Enuma Elish:*

137. *She gave to (Kingu) the Tablets of Destiny, on [his] breast she laid them, (saying):*
138. *"Thy command shalt not be without avail, and [the word of thy mouth shall be established]. "*
139. *Now Kingu, (thus) exalted, having received [the power of Anu]...*[91]

The reference to "the power of Anu" is significant, since "Anu" in the Babylonian theogony is the name of God. Thus, whatever the "Tablets of Destiny" were, they conveyed such tremendous power to their possessor that the power was regarded as

being divine.

If one now combines the insights of Alford and Sitchin, for whom such ancient texts and names of "gods" were metaphors of naturally occurring planetary collisions and catastrophes - a metaphor telling of the destruction of the fifth planet of the solar system by collision with another large celestial body - with Sir Laurence Gardner's understanding of such texts as a "titular" usage of the proper names of the sovereigns of the planets or regions involved, then one is left with the picture of an *actual, though extremely ancient, war of interplanetary celestial, or "heavenly" scale, exactly as recounted in other ancient traditions.*

But what was the reason for this war? According to the epic, it was Tiamat's possession of these mysterious "Tablets of Destiny" and the extreme power they conveyed. This constituted the primary reason for the war against her and for her utter destruction at the hands of her opponents. And this brings us to Marduk, the chief of her opponents in the epic, and to *his* arsenal and to "The Sequence of Tiamat's Destruction."

a. Marduk's Appointment as Sovereign

The epic quickly moves to the topic of the appointment of Marduk as the leader of the coalition to defeat Tiamat:

13. O Marduk, thou art our avenger!
14. We give thee sovereignty over the whole world.
15. Sit thou down in might, be exalted in thy command.[92]

Marduk a little further on is then given a very interesting mission:

31. Go, and cut off the life of Tiamat,
32. and let the wind carry her blood into secret placers.[93]

The significance of this mission will be lost unless one bears in mind the titular *pars pro toto* paradigm. On that view, Marduk is charged to destroy the entire planet represented by the titular term "Tiamat." The horrendous biological and weather weapons Tiamat has unleashed on her opponents has called forth an escalation of the war as her opponents now call for her complete destruction. This is hinted at by the phrase that her blood - the life of the planet - is to be carried "into secret places."

b. Marduk's Weaponry: The "Stealth Suit" and Invisible Weapon

In this same context, Marduk is then given two rather interesting weapons, from this "paleophysical" point of view, one of which, perhaps, represents some form of stealth technology:

23. "Command now and let the garment vanish,
24. and speak the word again and let the garment reappear!"
25. Then he spake with his mouth, and the garment vanished;
26. Again he commanded it, and the garment reappeared.[94]

In addition to this "stealth suit," Marduk is given an invincible weapon, a weapon far exceeding Tiamat's biological and weather arsenal:

27. When the gods, his fathers, beheld (the fulfillment of) his word,
28. they rejoiced, and they did homage (unto him, saying) "Marduk is King!"
29. They bestowed upon him the sceptre, and the throne, and the ring,
30. *They give him an invincible weapon, which overwhelmeth the foe.*[95]

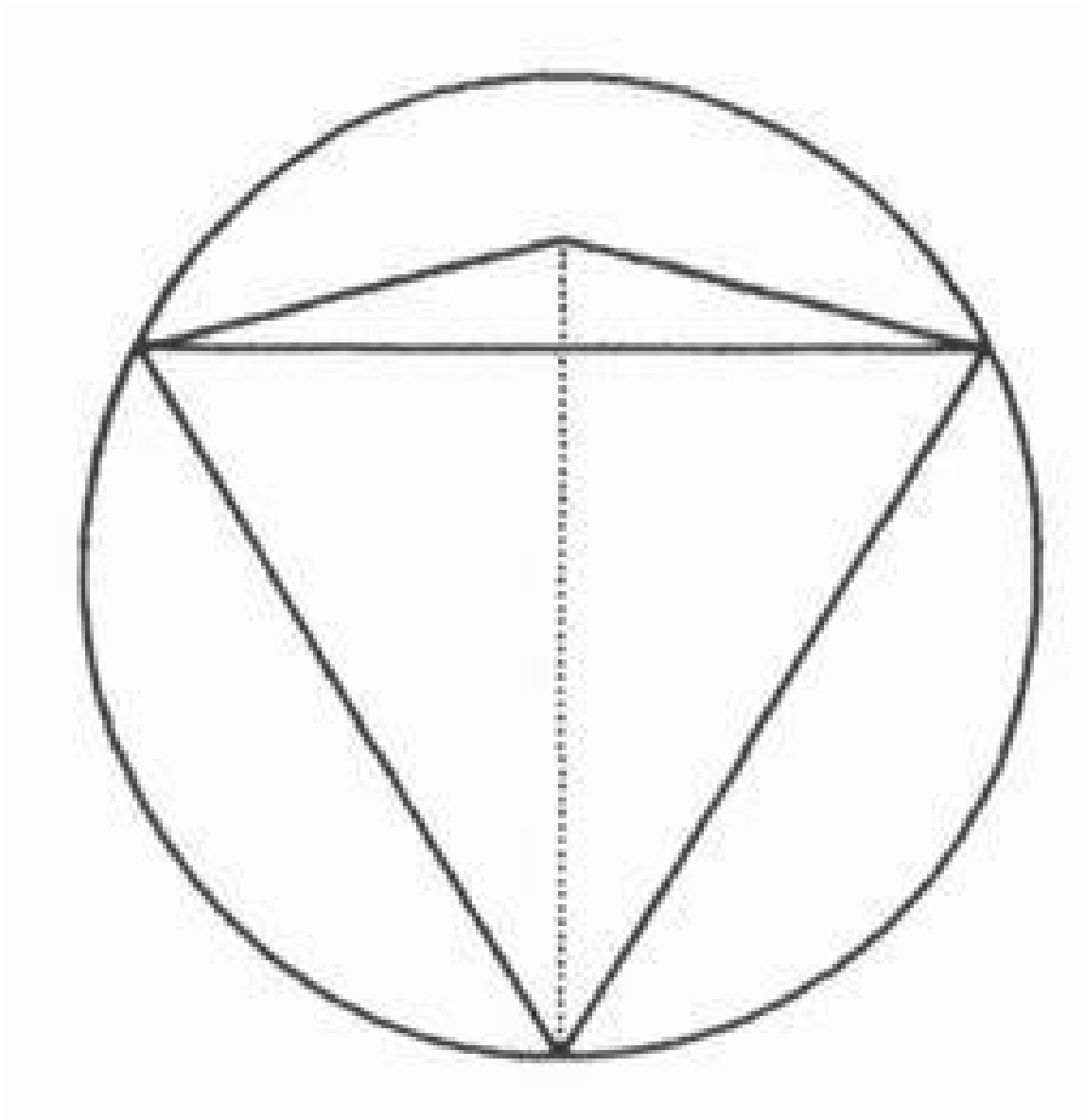
What this invincible weapon may be is not described nor named, but its effects appear to be in view in the following passage:

39. *He set the lightning in front of him,*
40. *with burning flame he filled his body,*
41. *he made a net to enclose the inward parts of Tiamat,*
42. *the four winds he stationed so that nothing of her might escape;...*
43. The South wind and the North wind and the East wind and the West wind
44. *He brought near to the net, the gift of his father Anu.*
45. *he created the evil wind, and the tempest, and the hurricane,*
46. *and the fourfold wind, and the sevenfold wind, and the whirlwind, and the wind which hath no equal.*[96]

This passage implies a rather remarkable set of characteristics of the "invincible weapon":

a. Its use apparently involved lightning, i.e., extremes of electrostatic energy;
b. The "net" used to "enclose the *inward* parts of Tiamat" recalls the language of another Babylonian epic, the *Lugale*, which forms so much of the material Zechariah Sitchin used to reconstruct his "Second Pyramid War."[97] As was detailed in my first book, *The Giza Death Star,* the term "net" in the *Lugale* occurred in a context such as to suggest a weapon employing *gravity and acoustics* as its primary component. Thus, the "inward parts of Tiamat" strongly suggests an interpretation, *not of planetary "external" collisions, but something "internal," affecting the planetary core of Tiamat.* Thus, Marduk's "invincible weapon" appears to be able to tap into the field of spacetime, i.e., the medium itself, and thereby the planetary *center* of Tiamat. While this interpretation is at this juncture highly speculative, it is corroborated in quite strong language at the end of the fourth tablet as we shall see.
c. If one understands the "net" in this fashion, as the gridwork or lattice or cellular-like structure of the medium itself, then further corroboration of this reading would appear to be provided by the reference to the "four winds," which might be taken to mean the compass points, or even more abstractly, *coordinate references.* In this regard, it will be recalled that the ancient Hindu epics, examined in *The Giza Death Star,*[98] made similar reference to a weapon that was tied to the four points of the compass.
(1) Alternatively, such references to the "four winds" or "the four compass

points" or, as is very common, the "four comers of the earth" might also be taken as indicating something even more profound. It will be recalled from *The Giza Death Star Deployed* that the simplest geometric solid that can be circumscribed in a sphere is a tetrahedron, a four-sided pyramid with four vertices touching the surface of a sphere.



d. Finally, the passage refers to weather weapons that are specifically rotational or vorticular in nature: "hurricanes" and "whirlwinds". In the context of the reading I am advancing here, these might be metaphors for structures involving longitudinal pressure waves in the medium. If this is true, them this is a very significant clue as to the fundamental unifying concept of paleophysics. It is, perhaps, the single most important clue, for it points clearly to vortex physics.

With these thoughts in mind, we turn to the Sequence of Tiamat's Destruction itself.

This "Sequence" comprises the *main theme* of the Fourth Tablet of the *Enuma Elish*. In it, as we shall see, the signature of Marduk's "invincible weapon" points very strongly to it being the type of "scalar" weapon employing such distortions or pressure waves in the medium as its primary component, exactly what I have argued in the two previous books of this series:

47. *He sent forth the winds which he had created, the seven of them;*
48. *to disturb the inward parts of Tiamat, they followed after him.*
49. *Then the Lord raised the thunderbolt, his mighty weapon,*
50. *He mounted the chariot, the storm unequalled for terror,*
51. *He harnessed and yoked it unto four horses,*
52. *Destructive, ferocious, overwhelming, and swift of pace...*[99]
58. With overwhelming brightness his head was crowned...
65. And the Lord drew nigh, he gazed upon the inward parts of Tiamat...[100]
75. *Then the Lord [raised] the thunderbolt, his mighty weapon...*
76. [and against] Tiamat, who was raging, thus he sent (the word):
77. "[Thou art become great, thou hast exalted thyself on high,
78. and thy [heart hath prompted] thee to call to battle...."[101]
87. *When Tiamat heard these words,*
88. *She was like one possessed, she lost her reason.*
89. *Tiamat uttered wild piercing cries,*
90. *she trembled and shook to her very foundations....*
95. *The Lord spread out his net and caught her,*
96. *and the evil wind that was behind him he let lose in her face.*
97. As Tiamat opened her mouth to its full extent,
98. *He drove in the evil wind while as yet she had not shut her lips.*
99. *The terrible winds filled her body,...*
101. *He seized the spear and burst her body,*
102. *he severed her inward parts, he pierced (her) heart.*[102]

Afterwards, Marduk then captures Tiamat's allies,[103] recapturing the Tablets of Destiny from Kingu, and then returns to Tiamat to complete her destruction:

129. And the Lord stood upon Tiamat's hinder parts,
130. and with his merciless club he smashed her skull.[104]
137. He split her up like a fish into two halves;...
143. And the Lord *measured the structure of the Deep.*[105]

I believe these passages reveal a remarkably accurate sequence of what the destruction of a planet by a "scalar" weapon employing a longitudinal pulse or acoustic stress the medium itself would entail, right down to acoustic cavitation and large

electrostatic displays, signatures of the use of such a weapon at extreme power. Let us note the sequence:

a. The "winds" are sent to "disturb" or destabilize the "inward parts" of Tiamat, the planetary core(w. 47-48);
b. "Lightning" is then unleashed on the already unstabilized planet from the "four winds", i.e., from every direction(w. 49-50), or alternatively, at the tetrahedral "vertices";
c. These "thunderbolts" are then apparently directed toward that destabilized core, suggesting that a sudden and extreme *pulse* is administered(vv. 58, 65, 75-78);
d. Tiamat responds with cries and trembles and shakes to "her very foundations", i.e., experiences very severe earthquakes or acoustic cavitations throughout the planet, to its very core(w. 95, 97-97);
e. Tiamat appears unable to break resonance with the weapon (w. 97-98) as Marduk spreads the net and drives in the final "wind" or pulse(v. 98);
f. Tiamat reaches maximum instability in her planetary core and mantle (w. 98-99);
g. Marduk pierces the crust, and releases the enormous energies that have built up in the planet through the acoustic cavitations, resulting in a collosal explosion with the entire planet as its fuel, rather like bursting a balloon filled to extreme pressure. (vv. 101-102, 137).

All this implies the existence of a physics sophisticated enough to "measure the structure of the deep"(v. 143), and to weaponize it. This last statement is the reason why it was argued that the reference to "winds" in the case of Marduk's weapon may indicate the types of longitudinal pressure-waves associated with Tesla-like scalar weapons.

Another comment is perhaps warranted by this discussion. It is to be noted that Marduk "measures the structure of the Deep" *after* Tiamat's destruction. This would have been necessary in terms of the type of physics being suggested, since the destruction of a planetary sized body in the approximate orbit of the asteroid belt would have required an adjustment to astronomical measurements of the solar system, since its previously existing celestial mechanics and geometry has been shattered.[106] With the explosion of a planet giving rise to the cyclic return of comets and the "catastrophes" they bring, one has an explanation for catastrophism itself. *The war and catastrophism are therefore intimately related, for on this view, the planetary wars of the "gods" is not a metaphor for the latter, but its very real origin and cause.*

A final comment is necessary about the *Enuma Elish*. The preceding excerpts would seem to contraindicate its being a creation account at all. Rather, it would seem that it is more an epic of "War Among the Gods".[107] That it came to be interpreted as a creation epic involving dualism and dialectics of opposites is perhaps due to the quick change from creation in the opening verses to its preoccupation with war for much of the remaining epic. In this sense, it is an interpretation that the legacy civilization - Sumer and Babylon - most likely placed upon it.[108] But read from the paleophysics standpoint of interpretation

being argued here and in my two previous books *The Giza Death Star and Giza Death Star Deployed,* it is first and foremost the account of a very ancient, very real, and quite interplanetary war within our own solar system, in a galaxy long, long, ago, and far, far away.

E. A Preliminary Conclusion: The "Unified Intention of Symbol"

What are we to make of all this textual ambiguity that permits of so many different, well-argued interpretations? One could maintain that each hypothesis remains open until more evidence is known, until such time as a determination may be made between them. However, it is my belief that this interpretive ambiguity is *intentional and original to the case*, the deliberate contrivance of some paleoancient "elite" to preserve knowledge. That is to say, it would appear that the gods' names, lengths of reigns, genealogies and bloodlines, the record of an interplanetary war and resulting recurrent catastrophism, and paleophysical astronomical and quantum and sub-quantum-mechanical "secrets" were all *deliberately combined in a densely packed, multi-leveled symbolism designed to convey accurate knowledge of all of these things simultaneously*. These densely packed symbols are a device to preserve simultaneously the bloodline records, the interplanetary war and the origins of the current structure of the solar system, the necessary astronomical, physical, mathematical knowledge (and, by implication, the technology) by initiates into the Egyptian mysteries who doubtless did not know the full significance of their own religious esoteric tradition. That the *texts* intentionally combine all the religious, cosmological and quantum mechanical data along with dynastic wars is itself a corroboration of the type of unified physics I believe the Great Pyramid itself attests to. That ambiguity results from their interpretation should come as no surprise. [109]

I call this resulting, and *intentional* ambiguity the "Unified Intention of Symbol," since one of its implications is that the contradiction between the interpretation of *real war* and that of *naturally recurring catastrophe* is only an apparent contradiction. This Unified Intention of Symbol further recalls the magisterial work of revisionist Egyptologist and scholar R. A. Schwaller de Lubicz, which we will examine in chapter five. For now, however, let us observe the historical scenario has gradually emerged here and in the two previous *Giza Death Star* books to see how and why such a Unified Intention of Symbol arose:

a. An interplanetary civilization once inhabited the inner planets of the solar system, including Earth, Mars, the Exploded Planet, "Krypton," and possibly their satellites;
b. "Krpyton" was a large water bearing planet, and Mars was most likely its satellite, also water bearing; Mars at least was inhabited and it is likely that "Krypton" was as well;
c. This civilization was therefore possessed of an interplanetary capability, and commensurately sophisticated technology, including a highly unified physical mechanics that was achieved not by theoretical modeling as much as by *engineered approximations,* and its basis was the engineering of the medium itself; it was a kind of "well-tempered physics" to draw an analogy from music;
d. At some point in the past, one element of this civilization revolted, or came into the

possession of extreme power and utilized or developed this technology in an evil fashion by weaponizing it. A war commenced, using weather and biological weaponry capable of widespread regional devastation; the center of this revolt appears to have been on the now missing planet "Krypton", with outposts on the other planets; the component of that civilization that revolted was based on "Krypton" and its satellite, Mars, explaining the persistent association of the latter in human myth with rebellion and war;

e. The decision was taken to eliminate this civilization by annihilating it at its center with one bold stroke. The *Enuma Elish* appears to corroborate the use of a weapon involving such unified physics capable of obliterating a planet; notably the physics described included both the acoustic and electrical signatures that that would be expected with such a weapon, and the electrical discharges also corroborate some ancient myths cited by McCanney recording such discharges;
f. The Legend of Atlantis and other such myths appears therefore to be a complex retelling of the elimination by sudden flooding of that civilization - perhaps best referring to its Mars outpost; the Legend of Atlantis operates at four symbolic levels simultaneously:

    1. the level of Atlantis understood as an entire planet that "sank" into the "sea" of space, i.e., the Legend refers to the destruction of the missing water bearing planet "Kypton" that exploded(Alford);
    2. the level of a planetary flood on "Krypton's" satellite that resulted from the explosion(Mars);
    3. the level of resulting flooding on a widespread scale on Earth, where any lost civilizations or continents were suddenly submerged (the standard view, the view of the Bible, Sumerian, Egyptian, Greek and other ancient human mythologies); and,
    4. the level of the sub-quantum mechanics of the medium (LaViolette), implying the type of physics that made the Great Weapon possible. The Sequence of Tiamat's destruction recorded in the *Enuma Elish* strongly suggests not only that the epic is not as much a creation epic as a *war* epic, but also that the sequence of destruction recorded is strongly in line with the type of physics speculated upon my two previous *Giza Death Star* books;

g. "Marduk" subsequently "(re)measured the deep" to account for the mechanics of the new structure of the solar system after the war which ended with the destruction of at least one planet;
h. The war was therefore real: a weapon was deployed to destroy a planet, and the result was exactly what Van Flandern's exploded planet hypothesis predicts: comets, some of which are large and on large orbits, accounting for the reading of other texts and monuments of recurrent solar system wide catastrophe as well as the ancient view of history as "cyclic". Thus, extraordinary as it seems, the

paleoancient interplanetary war was the origin and cause of the subsequent recurrent "catastrophes" heralded by comets.

i. The notion of a large planet that was once inhabited may also account for the stories in the Old Testament and other ancient texts of *giants*, since a large planet might induce larger physiologies in response to the higher gravity of the planet.
j. The deliberate destruction of a planet in a real war by a weapon also avoids a significant difficulty in the "catastrophist" and "naturalist" explanation, i.e., the difficulty of the mechanics of celestial collisions of bodies sufficiently large enough to overcome the Roche limit to blow up a planet of the presumed size of "Krypton", an event which in any case would leave larger orbital perturbations on the remaining planets than appears to be the case.

Note that this explanation accounts for the apparent differences between various points of view and interpretation of the texts. We are, so to speak, in the presence of a kind of hologram, in which each part hints at the whole. It provides a background to the persistent association within human memory of Mars with war and flooding that we encountered in chapter one. But what became of all this high and arcane science and knowledge? What became of these "kings" that once commanded such awesome and dreadful power? What became of their children and civilizations? To answer that, we must turn the stream, and examine the esoteric currents of the Flood.

4.

TURNING THE STREAM OF THE FLOOD: THE ORIGIN OF SECRET SOCIETIES AND ESOTERIC TRADITIONS

"Thoth Hermes Trismegistus, the founder of Egyptian learning, the Wise Man of the ancient world, gave to the priests and philosophers of antiquity the secrets which have been preserved to this day in myth and legend "

Manly P. Hall, The Secret Teachings of All Ages[110]

With the "Deluge perspective" of the previous chapters in mind, we have begun to turn the stream of the Flood by means of the analogical technique; behind the metaphorical or metaphysical language of those texts or legends clearly associated with the esoteric and antediluvian tradition, we seek an underlying and occulted scientific, physical, and mathematical basis.[111] But what, exactly, does "turning the stream" mean? In the first book of this trilogy, *The Giza Death Star,* I mentioned the possible involvement of secret societies and fraternal orders in the recovery of lost technology and science. Indeed, for the Freemasons, this constitutes a primary objective of their order:

> Among Masons the search for these lost principles has become an essential feature of their secret society. In November 1752, when George Washington became a Mason in Fredericksburg, he heard the following words:
>
> > "The proper business of a Mason is astronomical, chemical, *geological* and moral science, and more particularly that of the ancients, with all the mysteries and fables founded upon it.
> >
> > "Let us endeavor to *turn the stream*, to go from priest-craft to science, from mystery to knowledge, from allegory to real history."[112]

Thus, "turning the stream" means to look behind the myths, allegories, and even the specific symbols of ancient cultures and even esoteric traditions to discover there some scientific antecedent or underlying basis.

We have been employing this technique all along. But as we shall shortly see, the association of the Flood with the esoteric tradition in general, and with Masonry in particular, is both direct and immediate. Just as the interplanetary war is the cause and origin of the recurrent catastrophism evident in ancient myths and legends, so the

resulting Flood - the Deluge that destroyed Mars and inundated the Earth - is the cause and origin of the esoteric tradition, according to the esoteric tradition itself!

A. Thoth's Tablets: the Flood and the Origin of the Esoteric Tradition

The interpretation of the *Enuma Elish* given in the previous chapter is corroborated by a passage from the other great Babylonian classic, *The Epic of Gilgamesh*. In its account of the Flood, "a stupor of despair went up to heaven when the god of the storm turned daylight into darkness, when he smashed the land like a cup."[113] The statement recalls Tiamat's "weather weapons" and the destruction of Krypton encountered in the previous chapter. Thus, the Deluge was the result - the *consequence* - of an interplanetary war among the gods during which a large water bearing planet was deliberately blown up. A further consequence of this view is that these events, *recounted* in ancient myths and texts, requires observers to witness and record them. This implies additionally that mankind is of far greater antiquity than current academic historiography and anthropology will allow. The great antiquity of mankind is the tradition from earliest times in all ancient cultures. But it is especially the case in the Hindu tradition, where the great antiquity of man - the "observers" required by the event - is one of its oldest beliefs.[114]

In fact, in the Sanskrit traditions of India, one does find descriptions of a bright light appearing suddenly in the sky just before the Flood came. But the description is more that of an explosion, than of a passing comet, or even a collision: "Being ignited, *all of a sudden*, the entire terrestrial sphere blazed forth."[115] Like the occidental tradition, the Hindu tradition likewise associates Mars and the destruction of another celestial body with an ancient and very real war among the "gods."[116] Similarly, "Hesiod's *Theogony* describes an earthly meteoric bombardment, coinciding with the cosmic rebellion during the transition between the *aions* (ages) and between the rule of the Titans and Olympians."[117] Perhaps the most unusual corroboration of this ancient interplanetary war comes from the Talmud. In explanation of a curious verse from Judges, 5:23: "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof." The Talmud states that Meroz "is the name of a planet," which is inhabited since the verse calls for a curse on its inhabitants.[118]

So what happened when this civilization saw one of its rebellious planets blown up, its satellite, Mars, suddenly inundated and decimated by the shock wave and sudden flood, and saw the same shock wave of water and debris headed for earth? Almost every tradition around the globe, from the Bible to the Maya to the Babylonians, records that provision was made for human survival - the story of Noah's Ark in all its various cultural guises - but in some traditions, provision is made for more than just human survival. Provision is made for the survival of the *knowledge*, *i.e., the science* of that lost Very High Civilization. And with the provision for the survival of its science, comes the implication of the provision for the eventual reconstitution of its technology, including its

horrific weapons. The legacy civilization of that paleoancient Very High Civilization that most completely elaborates this aspect of the story is, of course, Egypt.

The famous esotericist Manley Palmer Hall provides perhaps the best point of entry into any discussion of the Flood and its connection to the various Hermetic and esoteric traditions.[119] For Hall, a dedicated esotericist, the "secret doctrine" that is "concealed within the emblematic figures, allegories and rituals of the ancients" was preserved *"in toto* among a small band of initiated minds since the beginning of the world."[120] For Hall, as for many esotericists and scholars, this implies the continuity of their traditions since ancient times. This continuity, and the reasons for it, form the main theme of our investigation in this chapter.

The thesis of such continuity does, in fact, contribute an extremely important perspective from which to view certain things within what is otherwise the standard history of philosophy. For example, because of this continuity, Hall is unequivocal in viewing the philosophical works of the Neoplatonists — Plotinus, Porphyry, and lamblichus - as a "supreme effort of decadent pagandom to publish and thus preserve for posterity its secret (or unwritten) doctrine."[121] By the same token, even the classical mythologies "were originally rituals of secret societies." And accordingly, "it is a mistake to assume that earlier cultures accepted as literal the elaborate theology and legendry found in their traditions."[122] In other words, there is a deeper, hidden meaning to such rituals and myths, known to the initiates into such mysteries, and this, of course, is the basis of esotericism.

But what is this "deeper meaning"?

At the deepest level, it consists of the union between philosophy, science, and religion:

> Philosophy was scientific and religious; science was philosophic and religious; religion was philosophic and scientific. Perfect wisdom was considered unattainable save as the result of harmonizing all three of these expressions of mental and moral activity.[123]

As we shall discover, this mental outlook also forms the basis for Schwaller De Lubicz's reinterpretation of the actual state of ancient Egyptian science and religion and of his insights into its choice of symbols for hieroglyphic writing.

On this basis, then, we shall explore Hall's own remarks on some of the more salient themes presented here and in the two previous *Giza Death Star* books: the ancient planetary war, the need for the survival and transmission of high science and technology, the role of Egypt, and the moral assessment of what, or who, was behind the sudden catastrophe.

a. The Role of Hermes-Thoth in the Founding of Esotericism

Scattered throughout Hall's *Secret Teachings of All Ages* are numerous references to the enigmatic figure of Hermes-Thoth, and his crucial role in the post-diluvian founding of esotericism. Aside from his identifications with Enoch and other figures in various traditions,[124] the figure of Hermes-Thoth is "of first importance to Masonic scholars, because he was the author of the Masonic initiatory rituals, which were borrowed from the Mysteries established by Hermes."[125] This connection of Hermes-Thoth with ante-diluvian knowledge and its survival in Masonic traditions is made even more apparent by the identification of Thoth with the figure of Hiram Abiff, a figure who plays such a central role in the death-resurrection rituals of the first three degrees of Masonry.[126] This tradition ascribes the identification to the so-called *Emerald Tablet of Thoth,* about which we shall have more to say in a moment. More important for the subject of esoteric continuity are the numerous references to the survival of Hermes-Thoth's knowledge in the forms of books or inscribed tablets. In some versions, forty-two volumes of his works were removed from the Library of Alexandria prior to its burning, and secreted with "initiates" who buried them in the desert for safekeeping.[127]

Returning now to the subject of the *Emerald Tablet of Thoth,* another strand of esoteric tradition concerns the so-called *Sacred Book of Thoth,* a work we have referred in the two previous *Giza Death Star* books.[128] Esoteric tradition has it that while Thoth-Hermes "still walked the earth with men, he entrusted to his chosen successors the sacred *Book of Thoth.* This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings."[129] The theme of this book was most likely the connection between the cosmos and man, a key made manifest by the law of analogy:

> The ancients believed that the theory of man's being made in the image of God was to be understood literally. They maintained that the universe was a great organism not unlike the human body, and that every phase and function of the Universal Body had a correspondence in man. The most precious Key to Wisdom that the priests communicated to the new initiates was what they termed the *law of analogy*.[130]

This principle formed the basis of my interpretation of ancient Hermetic and Vedic texts in *The Giza Death Star*[131] and, as we shall see, is a central methodology informing the work of revisionist Egyptologist and scholar R. A. Schwaller De Lubicz.

In any case, not much is known about the alleged *Book of Thoth* other than that its "pages" were apparently covered with hieroglyphics and other symbols that allegedly gave its possessors "unlimited power over the spirits of the air and subterranean divinities."[132] That it to say, the *Book of Thoth* was, for the esoteric tradition, a book of high magic. That it might have been a book of high science is possible, if one understand the "spirits of the air and subterranean divinities" to mean the principles of celestial and

terrestrial mechanics and physics.

But there is another significance to the *Book of Thoth:*

> According to legend, the **Book** *of Thoth* was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The *Book of Thoth* was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.[133]

While Hall gives no reference for these assertions, it is significant that, for our purposes, this book of lost knowledge constitutes a center piece in the notion that the esoteric tradition is *continuous* from the time of the Flood. As we shall see, this continuity finds expression in the rituals and traditions of Freemasonry.

It will be recalled that according to some traditions, this book was inscribed on sapphire. Similar traditions in Judaism record that the first giving of the tablets of the Law to Moses were also inscribed on sapphire. And in some cases, the *Book of Thoth* was said to be deposited in an "ark" like box. The *Zohar* records that God originally fashioned the tablets of the Law from a "divine sapphire, *Schethiya,* which the Most High, after removing from His own throne, had cast into the Abyss to become the foundation and generator of the worlds."[134] This recalls the association of sapphire with the enigmatic properties of gravity, recorded in *The Giza Death Star*, for apparently this crystalline structure is capable of detection of very small quantum gravitational fluctuations.[135]

But there is another association of sapphire in the esoteric tradition, and for our purposes, this association is quite significant. This is the "Stone of Exile" or *Lapis Exilis*, the "crown jewel of the Archangel Lucifer."[136] This version of the legend has it that the Archangel Michael struck the jewel from Lucifer's crown, whence it fell into the Abyss.

From the standpoint of the scenario developed in the previous chapters, we now have an interesting constellation of relationships:

- The tentative identification of the Sphinx with Lord Nergal, Babylonian god of Mars, Fire, and War;
- The association of Giza, and in particular, the Great Pyramid, with Hermes-Thoth;
- The further association of Thoth with a tablet or book of lost knowledge of physical mechanics of a comprehensive nature, inscribed on emerald or sapphire
- The association of Lucifer with similar crystals;
- The association of both Lucifer and Nergal with wars of *rebellion;*[137]

- The interplanetary war between "Tiamat" and "Marduk" caused by Tiamat's possession, or usurpation, of the "Tablet" or "Stone(s) of Destiny";
- The missing resonator assemblies in the Grand Gallery of the Great Pyramid, which were, according to Sitchin's reconstruction of the Babylonian epic *Lugal-e,* of crystalline nature;
- The association of this lost and crystalline *Book of Thoth* with the notion of the continuity of the esoteric tradition.

This way of viewing things tends to support the notion, so cherished in Freemasonry and other modern secret societies, that embedded within such esoteric traditions is an occulted science, and that at least one element of the lost paleoancient Very High Civilization deliberately occulted such science for the eventual resurrection and recovery of the technologies it made possible.

Thoth's tablets are also associated with one more thing, and that is alchemy.[138] Alchemy is, of course, the "science" of the transmutation of "base elements" into "gold". From the "paleophysics" perspective adopted here, this too might be understood as the residue of a *real* lost science dealing with the physics of a "hydro-dynamic" transmutative aether or physical substrate.[139]

b. Egypt, Atlantis, and Black Magic

In this connection, it is worth noting that Hall makes a very clear connection between the "black magicians" of Atlantis, and the mysteries priesthood of ancient Egypt

> Egypt, a great center of learning and the birthplace of many arts and science, furnished an ideal environment for transcendental experimentation. Here the black magicians of Atlantis continued to exercise their superhuman powers until they had completely undermined and corrupted the morals of the primitive Mysteries. By establishing a sacerdotal caste they usurped the position formerly occupied by the initiates, and seized the reins of spiritual government. Thus black magic dictated the state religion and paralyzed the intellectual and spiritual activities of the individual by demanding his complete and unhesitating acquiescence in the dogma formulated by the priestcraft.[140]

It will be recalled that I made a similar association of ancient Egypt and Atlantis in *The Giza Death Star.*[141] All this is to suggest not only a profoundly highly developed "spiritual culture" existed in ancient Egypt, a point on which almost all scholars are agreed, but also, at some deeper level, itself perhaps the residue of its legacy from that paleoancient Very High Civilization, that there was a dark element or development that occurred at some point in its prior development.

c. Number, Qaballah, and Combinatorics as the Basis of Cosmology

It is when we approach certain rather universal symbols within the esoteric tradition that we also approach closest to the possibility of an occulted science within such ancient myths and symbols. Not only is this manifest in the ancient belief of the relationship between the creation of the cosmos, numbers, and the "numerical power" of words,[142] but more particularly in the medieval Jewish Qaballah. The essence of this esoteric tradition is the connection between number, and the gradual differentiation of an initial undifferentiated substrate into increasing distinctions that account for all the diversity of creation. This in itself is important for it points to a possible origin of medieval Jewish esotericism via the ancient connection of the Jewish people to Egypt.[143] The *Sephir Yetzirah* asks a profoundly simply question, and gives a profoundly simple answer: "How was it all accomplished? He(God) *combined*, *weighed*, *and changed*; the (A) with all the other letters in succession, and all the others again with (A), and all again with (B); and so with the whole series of letters."[144] Thus we have the origin of the Jewish tradition that God created the entire world out of the letters He used to inspire the Law and the Torah.

Note that the essence of this tradition, if boiled down to its barest form, is that God created the world by performing very elementary *functions*("combining, weighing, and changing") on very elementary *bits of information*. This as we shall see is the basis of a rather breathtaking topological and combinatorial approach to physics being advocated by French mathematician Michel Bounias and Ukrainian physicist Volodymyr Krasnoholovets. In short, the medieval Jewish conception appears to be an early attempt to base a physics on topological and combinatorial mathematics, a form of mathematics that is *highly* non-linear in nature.

At the uttermost height of this system is AIN SOPH, pure non-differentiated Being, which remains when "every knowable thing has been removed;" It is *"the unconditioned state of all things."*[145] The resemblance of this doctrine to the ancient Egyptian understanding of the first undifferentiated state and the primary scission that results in the differentiation of the cosmos will be seen in the next chapter when we examine the work of R..A. Schwaller De Lubicz. This AIN SOPH is symbolized by a circle, which symbolizes

> a great crystal-like globe, outside of which there is nothing, not even a vacuum. Within this globe - symbolic of AIN SOPH - creation and dissolution take place. Every element and principle that will ever be used in the eternities of Kosmic birth, growth, and decay is within the transparent substances of this intangible sphere. It is the Kosmic Egg which is not broken till the great day "Be With Us,", which is the

end of the Cycle of Necessity, when all things return to their ultimate cause.[146]

It is also crucial to note that "The nature of AIN SOPH is divided into three parts, represented by the spaces respectively . . . (that are) the vacuum of pure spirit, the Limitless and Boundless, and the Limitless Light."[147] This "triadic" or ternary" structure is, as will be seen in Part Two of this work, a profound clue into the structure of the ancient paleophysics and its *methodology*.[148] Thus, even the notion of the "Kosmic Egg", at least in its medieval Jewish form, is not quite the "immature myth" of a "non-scientific age" that many would take it to be. It is rather a carefully contrived metaphor that strongly suggests its true understanding can only occur in a scientifically sophisticated milieu.

2. *The Occulted Knowledge: History and Genealogy: Thoth's Tablets Again*

From the Mayan myth of the serpent-god Quetzlcoatl, to the Inca myth of a similar serpent-god Viracocha - the gods who "came from beyond the sea" and gave the Maya and Incas their civilization - there is a persistent association of a "wisdom-god" with reptiles or serpents. In the occidental esoteric tradition, much of it stemming from Egypt, the Egyptian god of wisdom, Thoth, in his Greek incarnation as Hermes Trismegistus, is

> associated with the salamander, which, in the greatest understanding of the occult philosophies, symbolizes the being who traveled to earth "leaping" from Mars after the cataclysmic explosion" (of "Krypton"). The ancient texts of the Egyptian temple of Edfu tell of a "serpent" called "the great leaping one" at whose appearance "the world was inundated by a deluge." The name *Salii* of the priests of Mars has come to mean "leapers" from the distinctive dance they performed every Roman new year in March.[149]

Thoth-Hermes thus occupies the privileged place within ancient mystery school and occult tradition. The great Neoplatonist theurgist-philosopher Iamblichus maintained that Thoth-Hermes composed over 20,000 books, and the Egyptian priest-historian Manetho credited him with having authored over 36,000 volumes of learning![150]

As was pointed out in *The Giza Death Star,* both the Hebrew and Egyptian traditions record that Thoth inscribed his wisdom on emerald or sapphire tablets,[151] and mediaeval alchemical tradition maintained that this legendary "Emerald Tablet of Thoth" still existed in a Latin version dating from the seventh century. The famous medieval alchemist Paracelsus is even said to have praised the knowledge it contained. The oldest reference to it outside the Egyptian and Hebrew traditions is that of the mediaeval Arab alchemist, Al-Jabir.[152] Various traditions ascribe differing locations for this lost Tablet, from the ancient city of Hebron, to hidden compartments under the Sphinx, to an unknown location in the Egyptian desert.[153]

The association of Thoth-Hermes with Mars is not restricted to these obvious references. In some Gnostic systems, he is the human carrying the "bloodline of Lucifer", and in Homer's *Iliad,* he is described in terms almost identical to those used of the serpent in Genesis, as being "cunning beyond all others in his mind."[154] The association of Thoth-Hermes with Mars, the interplanetary war and the resulting "evil" that it brought - the Flood and the wholesale and sudden destruction of the paleoancient Very High Civilization - is made the more significant, since Thoth is likewise credited with being the god who built the Great Pyramid. All these references combined thus gives yet another interesting constellation of relationships, for the following things are all

related directly in the various traditions:

1. Mars
2. (Interplanetary) War and Rebellion among the "gods"
3. A "Satan" figure: Hermes-Thoth, Lucifer, Cain, Satan, Lord Nergal
4. The beginning of human civilizations
5. The Explosion of "Krypton" and the Flood
6. The Great Pyramid

Let us recall that it was Lord Nergal - Thoth-Hermes in his Graeco-Egyptian nomenclature - who in Sitchin's interpretation of the Babylonian epic, the *Lugal-e,* strengthened the defenses of the Great Pyramid during the Second Pyramid War, a war fought to destroy that "Great Weapon" itself.[155] Consequently, the association of the Great Pyramid with a devastatingly destructive war is clear not only from Sitchin's reading of the Lugal-e, but from a variety of other texts and traditions. Its designation as an immensely powerful mega-weapon is clear not only from the Lugal-e, but from the indirect corroboration of the use of some very powerful weapon to destroy "Krypton," as was the case in the Sequence of Tiamat's Destruction from the *Enuma Elish.* Those other traditions in turn make it clear that the "god" of Mars was on earth during this period.

We may now speculate further on the broad chronology of the scenario of "Krypton's" destruction and Mars's devastation.

1. Nergal-Thoth-Hermes came to earth, taught "civilization" to mankind;
2. He built and/or modified the Great Pyramid, and used it to destroy "Krypton" and Mars (perhaps with assistance from the "Watchers" or "Giants";
3. This in part triggered Sitchin's "Second Pyramid War" as the surviving elements of that Very High Civilization on earth realized that weapon would have to be destroyed in order to destroy Nergal's quest for complete hegemony. The other reason for the war, as has been indicated in the previous chapter, is to destroy the increasing use of genetic engineering to create hybrid species, particularly in man's case;
4. *Possibly* the civilization on Mars, as the shock wave of water and debris from "Krypton" approached, took steps to ensure the survival of its life-forms, building a space capsule with DNA samples - an "Ark" - and sent it to earth. This does not preclude *similar* steps being taken on earth by members of the paleoancient Very High Civilization.

But what are we to make of the fact that in one reading, it is the "good guys" - Marduk and his council of gods - that take the decision to destroy "Krypton", and in the other tradition - the texts we examined in chapter one - it is the "bad guys" - or more exactly, the *"bad guy"* - Nergal-Hermes-Thoth, that appears to be responsible for the destruction of "Krypton"? How would one reconcile this contradiction? I believe that there are only

two ways to account for this, if the above speculative reconstruction is correct. First, the underlying historical fact has been partially corrupted in transmission, and secondly, the attitudes *of both* sides *of the conflict* have likewise survived and been preserved. This would account for why one tradition sees itself as "good" and the other "evil", and vice versa. That is, if anything is garbled in the transmission of these legends, it is precisely the moral perspective of the respective victors or losers in the war and resulting catastrophe.

B. The Twin Pillars of Freemasonry, Joachin and Boaz: The Pyramids as Repositories of Knowledge

The associations of Thoth with the Great Pyramid can be made even stronger for it finds an additional echo in the Jewish historian Flavius Josephus. Hebrew tradition records that the antediluvian knowledge of "the Watchers" was recorded on twin pillars - the famous Joachin and Boaz pillars of a Masonic lodge - one of which, according to Josephus, was the Great Pyramid.[156] An Egyptian legend ascribes the building of the great pyramids of Giza to Enoch, who, knowing the Flood was approaching, built them "to contain books of science and knowledge and other matters worth preserving from oblivion and ruin."[157] In other words, in this tradition, Thoth-Hermes' "Tablets" are the Pyramids themselves. This would, in one sense, corroborate the scenario outlined, for it would place at least the Great Pyramid *before* the deluge, as others have argued.[158] Thus, the Great Pyramid is the product of all the knowledge and technology of this antediluvian Very High Civilization. Given the type of "engineered unification" or "tempering of physics" I have also argued is present in the Great Pyramid, it thus easy to see how it came to be viewed as a *repository* of the physical knowledge of that civilization, since no other functional purpose appeared to be plausible to the declined civilization that inherited the structure(s) at Giza, namely, Egypt, for while Egypt preserved a great deal of that bountiful scientific legacy, it was by no means capable of comprehending all of it.

As was also seen in *The Giza Death Star Deployed,* the idea that the Twin Pyramids of Giza are repositories of occulted knowledge handed down in esoteric tradition and secret societies was operating behind the scenes in Sir Isaac Newton's use of the Great Pyramid to extrapolate accurate units of measure for the dimensions of the earth, an essential step in his theory of gravity. But there is more at work behind Newton than merely an esoteric *idea.* Newton's alchemical pursuits are well-known. Less well-known, however, is the role of Freemasonry itself in establishing the first scientific "think-tank" under a royal charter from King Charles Stuart II of Great Britain in the seventeenth century: the Royal Society, of which Newton was a member.[159] As a glance down the membership roles of the first members of the Royal Society will demonstrate, most of the initial members, drawn both from Royalists and from Parliamentarians, were Masons.

We are now in a position to state one of those "obvious but profound" facts that gains its profundity once one stops long enough to consider its implications. In the most ancient and disparate traditions, the Great Pyramid is viewed as the technological product of an antediluvian society attempting to preserve and pass on its knowledge. Being a product of that sophisticated antediluvian science and technology, it becomes a veritable repository of knowledge that works in conjunction with actual written and oral esoteric traditions, the tradition of the mystery schools. Thus, the origin of the secret society tradition - the esoteric tradition - is in the Flood itself, of which the Great Pyramid is a crucial

component And as was seen from the previous chapter, this esoteric influence deliberately contrived a symbolic tradition whose ultimate scientific purpose was to encode, via one system of symbols, a multi-leveled and complex science and celestial history. In this sense, the Great Pyramid is a hermetic device as Robert Bauval has argued, for it forms a vital component of the hermetic and antediluvian tradition of the mystery schools.[160]

These insights compel toward certain conclusions regarding the nature of this "occulted knowledge," conclusions I first mentioned in conjunction with the occult aspects of Nazi secret weapons research in my book *Reich of the Black Sun*. Those conclusions bear repeating here. Since the chief component of this "occulted knowledge" concerns *scientific* knowledge, I wrote the following:

> For our purposes, this "occulted science" is to be understood as contained in various artifacts: ancient mysteries, various esoteric or other "occult traditions" per se, and actual physical structures or other types of physical artifacts. This broad definition requires further "unpacking" in order for its full scope to be adequately comprehended:
>
> *Occulted Science:* The "science" component of this term focuses specifically on three general areas: physics, chemistry, and biology . . . . .
>
> The *occulted* aspect of the term "occulted science" therefore takes on an extension of meaning beyond what one normally comes to associate with the term "occult". For our purposes, this *"occulted* science" is occulted in the sense of:
>
> 1. *"hidden"* or *"dark"* and therefore hidden in the sense of black and covert secret classified projects;
> 2. *"deliberately encoded science"* found in texts or artifacts that are, as the deliberate products of such encoding, subject to the full range of standard typological and analogical interpretive methods conventionally employed to understand such texts, but in this case, they are not (to be) understood on a *metaphysical* basis but rather in a "paleo-scientific" sense, a "paleophysics" sense;
> 3. *"non-deliberate corrupt transmission"* of that science and its textual and/or physical artifacts by groups or communities not fully cognizant of the extent of the science actually encoded in them;
> 4. *"esoteric or occult traditions and secret societies"* in the conventional sense; (a) By *"esoteric or occult traditions"* is meant not only the standard occult texts and traditions and the various secret societies associated with them, but also traditions or legends that are not generally considered to be esoteric or occult in the standard sense; they remain esoteric or occult only because they are not well-known by the general public;[161]
> 5. *"buried or partialty buried"* in the mists of pre-history and the mythologies, legends, talismans and physical monuments typically associated with

them.[162]

On the basis of the information presented in this and the previous chapters, we may now expand this list, for it is clear that not only is it an antediluvian paleo-*science* that is preserved, but also an antediluvian paleo-*history* that is preserved, in the guise of a myth and metaphor, the antediluvian history of an interplanetary war among the gods that led to the events of the Flood, and to the necessity of preserving the knowledge of that lost civilization in an underground, secret society tradition.

Once we have come to this position, then the question of motivations inevitably arises. Why employ such a *complex* and seemingly chaotic system of symbols, festivals, historical traditions and texts and legends - not to mention monumental systems of megalithic buildings - to preserve knowledge? That survival and preservation are the penultimate motivations is obvious. But what is the ultimate motivation?

In *The Giza Death Star* I suggested one such motivation for why the Great Pyramid was allowed to remain standing: it was to be a monument to a perverse and evil civilization and time. Its associations with that time, with the war, with "mega-weaponry", with the Flood, with Nergal-Thoth-Hermes, and therefore with the reasons for the destruction of that civilization, are there for all to see who would bother to look, for it is Nergal-Thoth-Hermes who is credited not only with the construction of the Great Pyramid, but in the case of Sitchin's reconstruction of the *Lugal-e* it is clear that his association with it is as a weapon. It is also he who is associated with the inception of the esoteric tradition.

And thus another motivation - the ultimate one perhaps-immediately suggests itself: the purpose of preservation of the knowledge and science was to allow, at some distant future, the reconstitution of the technology of that civilization. In short, the mechanisms of an esoteric tradition and "occulted knowledge" is a manifestation of the Will to Power of that destroyed Very High Civilization and of its purpose to resurrect itself and all its technologies, including its horrendous arsenal.

C. Man, Mars, and the "Great Work"

With this esoteric perspective in mind we return once again to Mars, for Mars itself now becomes one example of the alchemist's "great work", a "philosopher's stone,"[163] for by contemplating its proper role in antediluvian history a transformation of historical memory results. It is perhaps significant that as early as 1936, P.E. Cleator, a member of the British Interplanetary Society, made the bald assertion - seemingly without any support beyond the popular Martian "canals" observed by the astronomy of that day - that "on Mars, the crumbling remains of ancient civilizations may be found, mutely testifying to the one-time glory of a dying world."[164] It is significant that in alchemical symbolism, the Philosopher's Stone was *red,* representing precisely the Red Planet.

In esoteric alchemy, however, the "Great Work" of accomplishing the transmutation of base elements into noble - The Philosopher's Stone itself - is also a symbol for the transformation and illumination of the soul.[165] In these schools, it is the creation of Adam himself that represents the transmutation of base elements into the noble element of man. It is significant that the name "Adam" in the Hebrew means precisely "the-to-be-red-one." And likewise, in alchemical and esoteric symbolism, the glyph for man is precisely the same glyph as for Mars: ♂[166] On this view, God Himself is the first alchemist, since He created man.

The connection of Mars and the esoteric tradition of alchemy is important, because the ancient name of Egypt was precisely *al-Khmet.* [167] The Philosopher's Stone was more, however, than merely an astrological symbol for Mars, or a symbol for the creation of man and the illumination of his consciousness. It was understood in its most basic sense as the power and process by which matter itself was transformed, whether that transformation or metamorphosis was that from the "prime matter", the underlying substrate of creation, into the various forms of the created universe, or of matter from one state - "lead" - to another - "gold." *It was thus primarily a symbol of a lost physics or science of a transmutative and dynamic aether.* [168] It is quite the crucial point to note that it is in the sense of the transformation of primal matter into the existing universe that it is the symbol par excellence of the creation ex *nihilo* itself. [169]

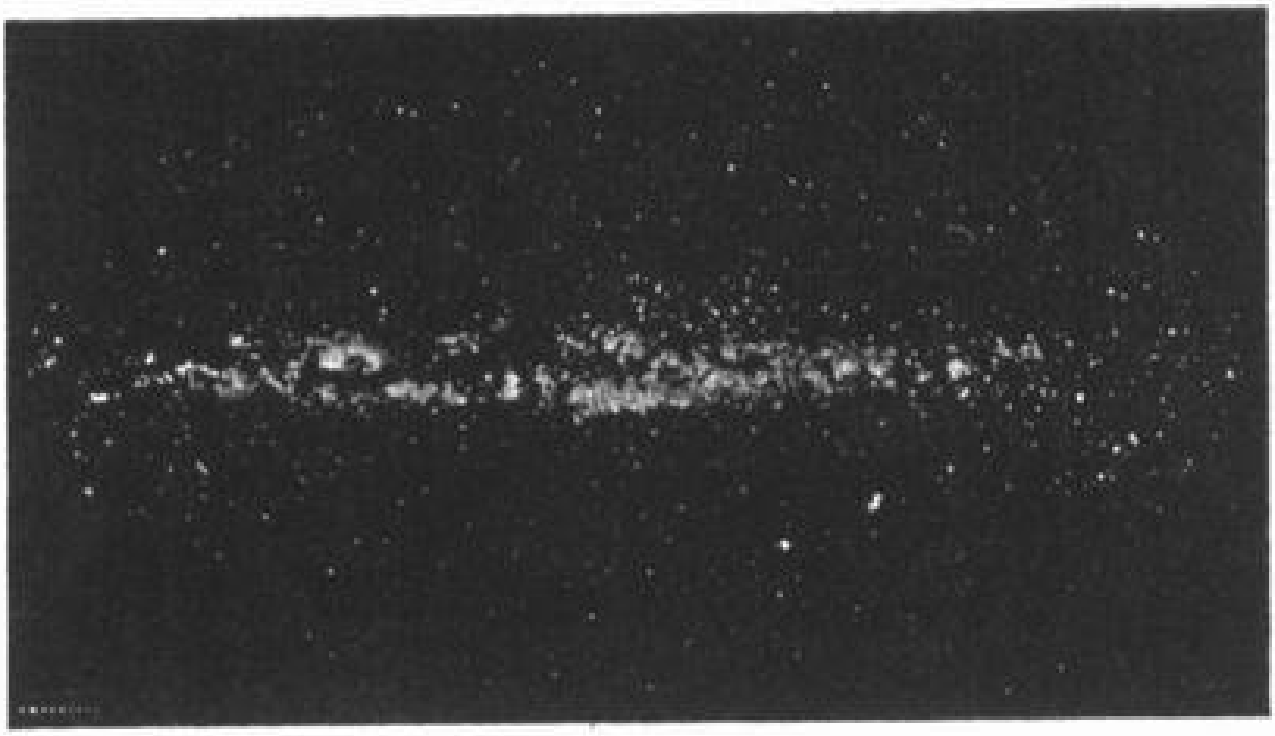
This important conception links Mars directly to another important, and very ancient esoteric symbol, that of the snake * swallowing its tail, a symbol the ancient Greeks called the "Ouroboros" or "Heavenly Serpent."

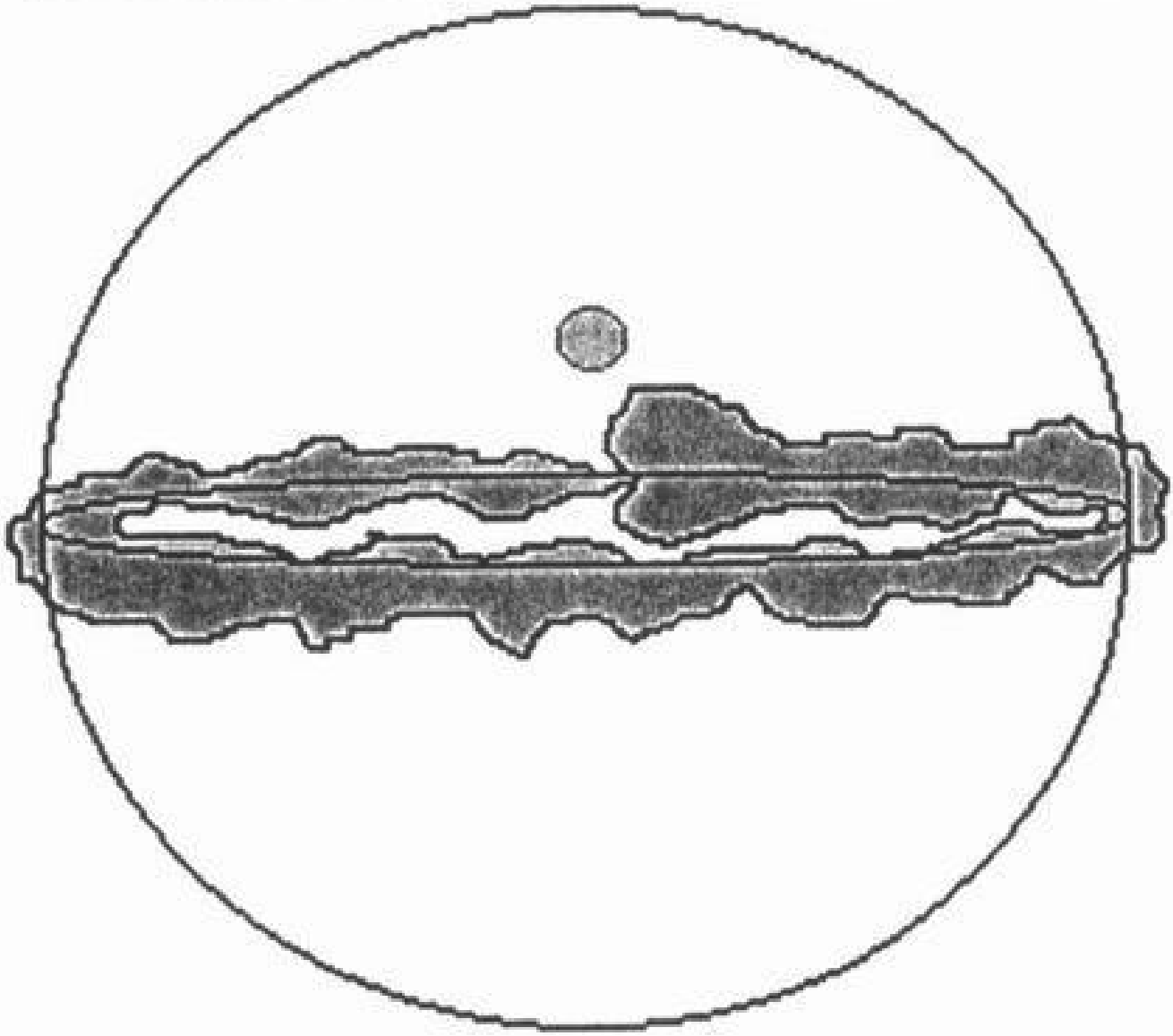
The Ouroboros or Heavenly Serpent

Mars was seen as the "key" for entering a new age, for "unlocking" or entering another "dimension" via the "gateway" of the Heavenly Serpent. [170]

While this may seem the purest Gnostic nonsense, once again, there is a real underlying celestial mechanics implied, for it has been known since de Santillana and Dechind first popularized its meaning in their famous study *Hamlet's Mill: An Essay on Myth and the Frame of Time* that the Ouroboros symbolized the Milky Way galaxy itself, with the "head" of the serpent swallowing its tail at approximately the very center of the galaxy.

The Milky Way as the "Ouroboros"





In other esoteric traditions, the galactic center was called the "Black Sun" representing a source of great energy and power and of the transformation of matter itself, yet another morphology of the Philosopher's Stone. In modem physics, one theory has it that at the center of galaxies is a massive black hole, a source of tremendous energy and ultimately of the very geometry of the galaxy itself. In the Plasma Cosmology model, the galactic center occupies a similar privileged position, being the source of the spiraling motion of the galaxies themselves, and the source for the magnetic "jets" that stream vertically upward and downward from the galaxy in huge filaments binding galaxies to each other in galactic clusters. Thus, once again, two ancient esoteric symbols in fact convey profound physical knowledge.

But what is one to make of the association of those symbols - The Ouroboros, The Black Sun, and Mars - as the "gateway" to the galactic center, to "higher dimensions" and to the illumination of the soul? In one sense, the paleophysical connection is obvious, for as was discussed in the previous book of this trilogy, *The Giza Death Star Deployed,* a rotating mass appears to transduce energy at oddly "tetrahedral" points on its surface. Like water flowing downhill, energy from higher dimensional "hyper-spheres " flows "downhill" from spaces of greater than three dimensions into our own 3D space, contributing to the illusion of "over-unity" or "free-energy" phenomena. Conversely, every rotating 3D sphere is also a coupled oscillator to higher-dimensional "hyper-spheres", manifesting this connection in the tetrahedral upwellings of energy in almost every body in the solar system, including the sun. But why is there a persistent, consistent, and very ancient association of *consciousness* and *illumination* with such a phenomenon? We shall explore the reasons for these twin associations - transduction of energy from higher dimensions to our own space, the galactic center, and consciousness - in the subsequent parts of the present work. For now, it suffices to note that this association is preserved in esoteric texts and ancient traditions and legends.

At this point, however, we have perhaps one explanation for why the pyramids should be associated by the legacy civilization that came to occupy Giza with resurrection, immortality, and with "stargates" or "portals" into a higher plane of existence and consciousness, for that is precisely what the physics seemed to imply to the ancients.[171] That it came to be understood as a merely metaphysical or religious structure and doctrine was, perhaps, part of that legacy of a declined civilization trying to understand the more advanced and purely scientific conceptions of the paleoancient Very High Civilization that came before it.

2. Nimrod and the Tower of Babel Moment of History.

There is another event that bears mentioning with regard to the decline of the paleoancient Very High Civilization and its presumably unified physics and sophisticated technology: the Tower of Babel. The Old Testament affords a significant clue into the event that transformed the unified and paleoancient Very High Civilization into a multitude of squabbling and declined legacy cultures that resulted from it. The story is recounted in Genesis 11: 1-9:

1. And the whole earth was of one language and of one speech.
2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt with there.
3. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.
4. And they said, Go to, let us build us a city and ***a tower, whose top may reach unto heaven;*** and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
5. And the LORD came down to see the city and the tower, which the children of men builded.
6. And the LORD said, ***Beheld, the people is one, and they have aft one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.***
7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.
8. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.[172]

In the context of the broad scenario previously outlined, the "Tower of Babel Moment" permits a further speculation: could the "one language" and "one people" be taken in the broadest sense, not only of one natural human language and one civilization, but of one *language of science, a unified* science and physics? And could the "one people" refer not only to that one paleoancient Very High Civilization, but also to the unifying cultural effects that "one language" and unified scientific worldview afforded it? Nothing in the biblical account precludes these possibilities, and indeed, there is a strong indication that the Tower may be the Pyramid itself, if one understands the "top which reaches to heaven" to be a metaphor of the Pyramid's many dimensional analogs of local celestial mechanics. By a similar line of reasoning, a unified physics and science is implied in the

divine observation that “nothing will be restrained from them, which they have imagined to do.” Clearly, the “Tower” was no Renaissance painting of vast brickwork straining to reach skyscraper heights with wooden scaffolding and cranes groaning to lift massive weights to enormous heights. Something else entirely was at work. In this context, it might not be going too far to speculate that the destruction of the Tower of Babel may refer, in oblique terms, to the destruction of “the Great Affliction” and “Weapon,” the Great Pyramid.

Someone, somewhere within the United States space program seems to have been aware of all these things from its very inception. Indeed, as I averred in *The Giza Death Star and The Giza Death Star Deployed,* there does appear to have been an "occulted" agenda to the American space program from its very first reliance upon ex-Nazi scientists and engineers down to our own day.[173]

NASA missions appear to be replete with occult symbolisms from the very first *Mercury-Redstone* flight of astronaut Alan Shepherd, for even the selection of names appears not to have been accidental, but informed by esoteric tradition. The capsule itself was painted in a checkerboard pattern of black and white, well-known to Masons as being the manner in which a Masonic lodge is tiled. The launch was on May 5, 1961 at 9:33:00 AM. As David E. Flynn notes, "it is not hard to see the illumined numbers. Even the year 1961 fits the dualistic theme of conveying a high message within symbolism. A 16 is a 19 turned upside down."[174] More importantly, the choice of Alan Shepherd himself may not have been accidental, since the name "Alan" is the French masculine form of "Helen", a name meaning "light." Thus "the name of the primary participant in the space mission named for the Philosopher's Stone was literally *the Shepherd of light."*[175]

The following famous astronauts and program managers for the Gemini and Apollo missions were all Masons: Kenneth S. Kleinknecht, Edwin E. "Buzz" Aldrin, Leroy Gordon Cooper, Jr., John H. Glenn Jr., Virgil Grissom, Edgar D. Mitchell, and Walter Schirra.[176] And of course, from the first moment former Nazi scientist and engineer Dr. Werner von Braun first became director of NASA, the goal of the space program, for whatever its faltering along the way, was always to accomplish the "great work" of sending manned expeditions to Mars.

Mars was the great goal of the NASA manned space program during the heady days of Mercury, Gemini, and Apollo under the directorship of former Nazi rocket expert Dr. Werner von Braun. But there appears to be more to the Martian alchemy of anomaly than would first appear. Mars, like the Moon, has been the source of a number of "transient phenomena" over the years, observed by professional and amateur astronomers alike, phenomena that may very well have been the basis for H.G. Wells' famous science fiction classic The War of the Worlds:

> (The) *Journal of the British Association* published that on June 17, 1873, a .... more impressive and frightening display was witnessed officially in England by a Dr. Sage, who saw a luminous object issuing from Mars which arrived in the skies of Austria-Hungary, in the startling space of five seconds, then exploded. Sage commented, "It seemed as if Mars were breaking up under the force of the impulsion of this object, and dividing into two parts. The concussion of the firing was sharp." On June 10, 1892, beams as if from a searchlight were projected from Mars

> to Earth, a phenomenon that was witnessed again in 1928 and the winter of 1936 by French astronomers and confirmed by Professor Robert Damion, an astronomer and editor of a then-popular scientific journal. And on August 3, 1892, witnesses in Manchester and Loughborough, England, saw rapid flashes of light on Mars that were not aurorae. At least from this period through 1936, occasional "flaming up" of a "queer bluish light" was noticed on the Martian surface, recurring at regular intervals for up to forty seconds. Brilliant, clearly defined bright spots of temporary duration, in locations of obviously nonrandom distribution, were reported by astronomers to be moving or changing color in 1890, 1892, 1894, 1900, 1911, 1924, 1937, 1952, 1954, 1967, and 1971. Transient, intensely dark spots were witnessed on the planet's surface in 1925, 1952, and 1953.[177]

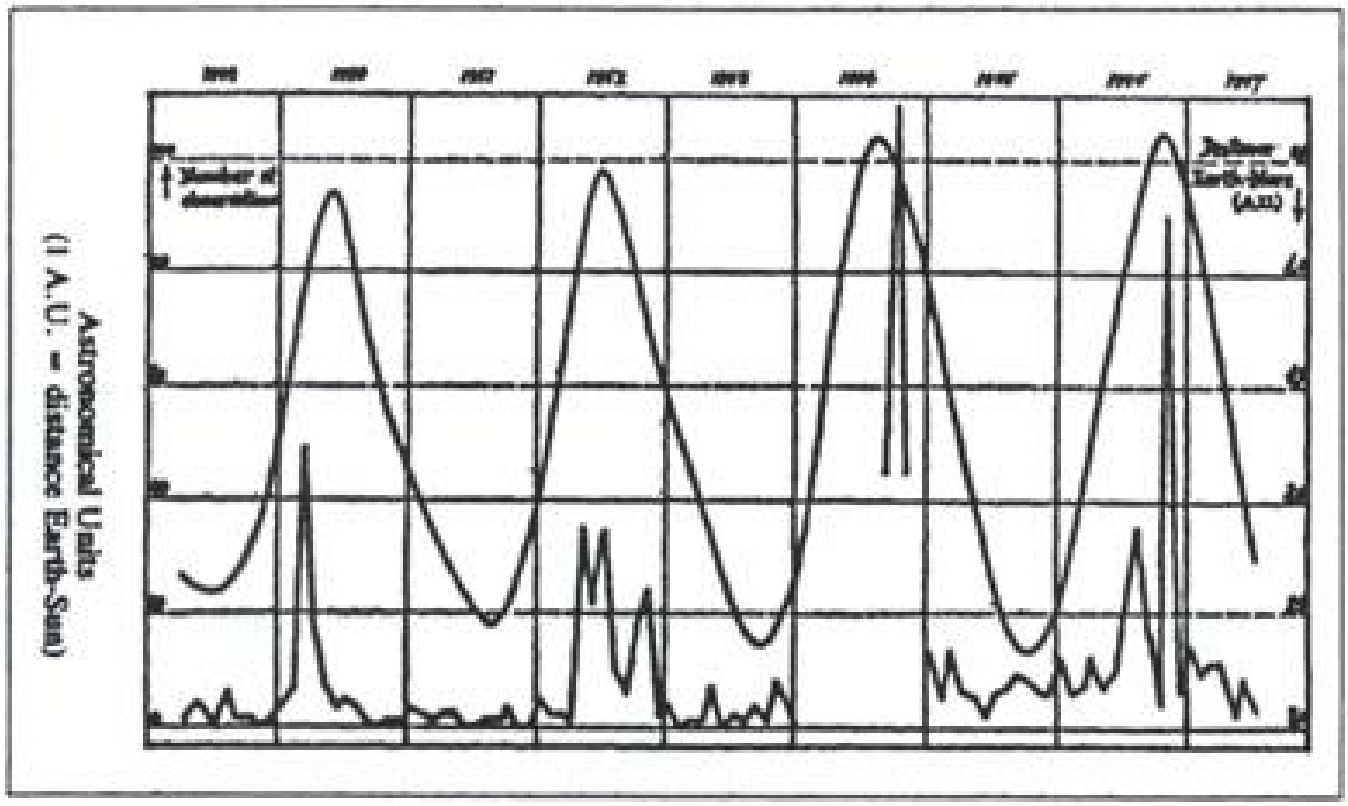
As if that were not enough,

> The most intriguing observations in this time period...were by Dr. William H. Pickering, who was the first man on record to witness "many geometrical figures, seen on Mars, that could not have been just produced by nature." Reported in 1907 and 1924 were "a vast octagon replaced by a five-pointed star" on Mars, and over the years other configurations were observed. By 1954, respected avant-garde English archaeologist-mythologist Harold T. Wilkins had recorded in *Flying Saucers on the Attack* that equilateral triangles, a cross in a circle, and other geometrical patterns had repeatedly been observed on the Martian surface. On November 24, 1894, Pickering saw from Lowell Observatory a self-luminous object approximately twenty miles about the unillumined portion of Mars' surface. He also witnessed one of the many "absolutely inexplicable" light displays from the planet's surface which played for seventy minutes on the night of December 7, 1900. He believed he detected an intelligent pattern behind them, in flash variations of two-thirds, one and one-third, and one and a half intervals, similar to the signals Tesla claimed to have received on his wireless as "a series of triplets." Japanese astronomer Tsuneo Saheki, professional observer of Mars since 1933, witnessed a similar display accompanied by intermittent radiation bursts that he took to be signals; on January 15, 1950, he reported seeing what he thought could be "an atomic explosion on Mars." It was a brilliant flare attaining the brightness of a sixth-magnitude star, lasting for five minutes. Thirteen years later, author V.A. Firsoff agreed with Saheki's assessment in his *Life Beyond Earth:* "No terrestrial volcano could produce a light of such brilliance; a megaton hydrogen bomb could."[178]

These facts might be one possible motivation for NASA's apparent "two track" space program, for clearly the strangeness of Mars predates Viking's photographs of the famous Face on Mars.

Another curious fact was recorded by famous scientist and UFOlogist Jacques Vallée's discovery that UFO activity from 1949-1957 showed distinct correlations between peak activity and oppositions with Mars. The two waves were distinctly correlated.

Jacques Vallée's Table of Correlation between UFO Waves and Mars Oppositions, 1949-1957



NASA surely also knew of the correlations between Mars, the Moon and the Great Pyramid. In *The Giza Death Star* I pointed out some of the Pyramid's analogs of various components of the Earth-Moon system's geometry.[179] And in *The Giza Death Star Deployed* I pointed out the 'tetrahedral' connection between Giza and Mars. Additionally I mentioned the connection of scientists involved in Pyramid research with distinctly military connections, among them Dr. Luis Alvarez and Dr. Farouk El Baz, a planetary geologist from NASA.[180] But there may be even more to NASA's interest in the Pyramid and its strange reluctance to discuss its Martian photos openly. In a book published in 1975 called *Destiny Mars,* Duncan Lunan noted "mathematical connections with the Red Planet, and with unquestionably real pyramids - on Earth.

> Duncan Lunan first observed that the Great Pyramid at Giza in Egypt and the Pyramid of the Sun in Teotihuacán aligned, and that their alignment "defined an orbital period which locked with the rotation of Mars." Further, "There seem to be relationships between the Great Pyramid, the Martian moons, and the largest volcanoes on Earth and Mars." By their measurements, the Great Pyramid's base length times 1,000 million was found to be within 1 percent of the mean distance between Mars and the Sun; 1,000 million times its height equaled the mean Earth-

Sun distance, with an error of 2 percent; and the maximum Mars-Earth distance was equivalent to 1,000 million times its height plus base-length, with an error of only 0.14 percent. The cubit itself, the measurement by which the Pyramid was built, was found to equal the Mars-Earth indicated base-length divided by 440, with tolerances for error beneath 0.1 percent(plus 0.04 in one instance). They also found that the eccentricity of Mars' orbit was equivalent to the displacement of the center of the Pyramid's innermost (King's) chamber from the east-west center line, divided by the mean semibase, to a tolerance of 0.0023 percent, and other more complex ratios. And Earth's Moon figured into at least one of their Pyramid calculations: the added equatorial radii of Earth and its Moon, divided by earth's equatorial radius, equals the slope of the Great Pyramid to within 0.06 percent.[181]

Other points of mathematical correlation were discovered by Saunders and Lunan between Earth and Mars. For one thing, the north slope of the Great Pyramid, which is a 2 pi pyramid,[182] "points to a height above the equator equal to 2 *pi* times the equatorial radius of Mars" with a 0.5 percent margin for error. They observed that the Pyramid's longitude is almost exactly opposite that of Earth's largest volcano, Mauna Loa, approximately 19.6 degrees north of the equator, and that the largest volcano on Mars, Olympus Mons - which is also the largest known volcano in our solar system - is the same number of degrees south of the Martian equator.[183]

Richard Hoagland has observed these tetrahedral upwellings of energy in massive rotating spheres such as the planets Jupiter, Neptune, Mars, Earth, Venus, and even the Sun. The universal constant of a tetrahedron circumscribed by a sphere, with its vertices aligned at 19.47 degrees north or south latitude, appears also to point to a universal and little appreciated physical phenomenon. In any case, these facts, plus the almost certain knowledge of them by certain governments' agencies, including NASA, would seem to suggest the possibility that a covert agenda for space programs may be well-founded on esoteric tradition.

D. The Gap

We have seen that, at two ends of the historical spectrum, the very ancient, and the very modern, an esoteric tradition connects Mars, the Great Pyramid, and an ancient war fought with horrific and powerful mega-weapons, including the Great Pyramid. But what of the middle? Who, or what, carried this knowledge from ancient times to the modern? How does one, in other words, fill in that part of the story in the Middle Ages?

While the broad approach of this chapter is more hermeneutical than historical, nonetheless a word is necessary about the historical difficulty that attends any assertion that there is a continuous, unbroken underground stream of esoteric knowledge transmitted via *contiguous or linked* secret societies. While the *concepts* can clearly be traced in an unbroken stream, it is much more difficult to trace an unbroken stream of *organizations* and interlocked, overlapping generations of *personnel* transmitting such knowledge, not the least for the obvious fact that, since ancient times, such knowledge was considered to be self-evidently dangerous. In non-occidental non-European cultures, the proposition of a continuous stream is much more easily entertained, since many of those cultures possess strong oral traditions, and even strong traditions about how traditions themselves are to be maintained. But as any researcher into the occult or esoteric history of the West is aware, it becomes much more problematical to maintain such a continuous and unbroken stream of esoteric transmission from, say, the Platonists or Pythagoreans, via the mystery schools, the Neoplatonists, and so on, down to the beginning of modern esotericism in the late Middle Ages with the rise of alchemical, Rosicrucian, and of course, Masonic societies in the late Middle Ages and early Renaissance. There is an "Esoteric Gap" between the death of the last great Neoplatonic theurgist, Iamblichus, in 302 AD in Rome, and the visible rise of the first distinctively modern occidental esoteric society with the Knights Templar in the Middle Ages. From the Templars, the stream appears to divide, into a direct connection from the Templars to early Masonry via Scotland, and from the Templars to Masonry via continental Rosicrucianism.[184]

Various theories may be and have been advanced to fill in this gap, with the usual contenders for carrying on the tradition being Jewish Qabbalists in Moorish Spain, the Cathars in the Languedoc in southern France, to the more ingenious explanation of some that the Templars, by coming into the Middle East, came into contact with Byzantine humanists, with their access to the rich archives of Constantinople, or with Arab-Muslim esoteric societies such as the Assassins, which had preserved apart from the prying eyes of Muslim "orthodoxy" the ancient mysteries.

The Templars are in any case central to any such reconstructions, for their founding, as is well known, is suspicious in the extreme. Ostensibly, the Templars were founded with an original membership of only nine men, for the purpose of protecting pilgrims to the Holy Land. Once chartered, these knights went to the Holy Land, and promptly began to excavate under the Temple Mount for some period, apparently unconcerned with

protecting pilgrims. Many have pointed out this glaring discrepancy in the record, as well as the ludicrous notion that only nine knights were anything close to a practical number needed for the purpose of protecting pilgrims. The earliest Templars' behavior indicates rather that the true purpose of the order was esoteric in nature; they went to the Holy Land to look for something.

On their return to Europe, the mystery only deepens, for it is then that the order mushrooms both in membership, wealth, and power. The involvement of no less an ecclesiastical powerhouse than Bonaventure attests the Templars' status and importance, and perhaps attests as well this hidden esoteric agenda. And his involvement perhaps affords a clue where the "hidden" entity (or entities) truly lies, for one conceivable place with access to repositories or archives of knowledge not accessible to the general public would have been the papal court at the Lateran palace and basilica. I am not suggesting that the papal court *itself* was this entity, rather, that within the papal court there may have existed, for some centuries following the collapse of the Western Roman Empire, a hidden group of cardinal-deacons and other clergy, constituted of old Roman senatorial families, whose allegiance to Christianity may have been only superficial. Control of the growing papal archives, some of which including old Roman imperial archives, would have given access to the type of knowledge that guided the early Templar excavations at the Temple mount. And only the Church would have been in a position of sufficient wealth to reward the Templars for their discovery - or to pay them enough to keep quiet about it.

What did the Templars discover in the Holy Land? What could have so suddenly transformed a small band of "protecting knights" into the wealthiest and most powerful order in Europe, and bankers to its kings? Some have speculated that it was various religious artifacts, such as the Ark, or other Temple vestments and instruments. This, I do not believe, is an adequate explanation if that were all that was discovered, for the discovery of these objects would surely have not been unannounced. The mediaeval western Church would have bought them - at a handsome sum to be sure - and displayed them as holy relics for the veneration of the faithful. They would have assumed a place of importance in western mediaeval piety similar to the Shroud of Turin.

The alternative therefore appears to be more plausible, i.e., that the Templars discovered something relating to *knowledge,* and that *perhaps* the Church paid "hush money" to keep the matter quiet. One such discovery, and one that one would *expect* to be in association with Temple records, are precisely genealogical records, or perhaps historical records of some other sort. And this leads us to the second possible entity that would have had the means, institutions, and motivations to preserve an unbroken stream of esoteric knowledge and tradition: the ancient royal bloodlines of Europe.

One well-known school, represented by Michael Baigent, Richard Leigh, Henry Lincoln (*Holy Blood, Holy Grail; The Messianic Legacy*) and by Laurence Gardner (*Bloodline of the Hoiy Grail; Genesis of the Grail Kings*) follows an ancient Gnostic tradition that Christ sired children of Mary Magdalene, from which line various royal houses of Europe are descended. While such a discovery would have certainly challenged the doctrines and piety of the Mediaeval Latin Church, it is not the only

"explosive genealogical possibility." While this is not the place to survey these possibilities, it suffices to say that some sort of historical and/or genealogical discovery by the Templars of ancient Temple records seems to be the best hypothesis for the explanation of their sudden wealth, especially if these records purported to demonstrate a connection between European royal houses, ancient Israel, and Egypt. Such families may have preserved, in their family records or "stories," a wealth of knowledge which would have been closely guarded.

In any case, the best place to look to fill in the "gap" between the ancient mystery schools and the first modem esoteric schools and secret societies is either in Rome itself, or in Europe's ancient royal houses. Perhaps it is not accidental that the Mediaeval Popes chose as one of their titles the name *Pontifex maximus*, a title with strong associations to the mystery schools and the ancient oracles. It was expressive of the same absolute and universal Will to Power that led to the founding of those schools millennia before, and it is perhaps significant that one of those "supreme bridge-builders" would issue the declaration of that it was "therefore necessary for every human creature to be altogether subject to the Roman Pontiff."[185]

In any case, the only two institutions with the necessary continuity and motivation to preserve such esoteric traditions within medieval Western Europe, and therefore the only two candidates that could genuinely fill in the "Esoteric Gap" to render it a continuous stream, would seem to be some element or group within the medieval Latin Church itself, and these ancient royal houses of Europe. That the concepts of the tradition that we have examined in this and the preceding chapters survived at all is mute testimony to that continuous stream, and to the hidden institutions and mechanisms that preserved it.[186]

E. The Antediluvian Roots of Masonic Tradition

Authors and Freemasons Christopher Knight and Robert Lomas are perhaps best known for their important work connecting the rituals of modem Freemasonry to ancient Egypt *(The Hiram Key*) as well as a number of other books concerning Masonic topics. The most important of these, from the standpoint of the scenario outlined in this book and in *The Giza Death Star Deployed,* is a book connecting Masonry with ancient Judaism and a continuation of the Jewish priestly families in the bloodlines of Europe, *Uriel's Machine*. While the authors support the catastrophist view of the solar system,[187] this is placed in the context of a wider scenario of a very advanced palaeoancient civilization involved in grotesque genetic engineering experiments and miscegenation.[188] But it is the Flood itself, and its connection to ancient Masonic ritual tradition that is the real focus of the book.

> We ... found that there are veins of information about the past held within obscure texts such as the peculiar rituals of Freemasonry, some of which contain arcane knowledge of events over a vast period of time.
>
> As Freemasons ourselves, we have assembled all of the available evidence within these rituals and found that they tell the story of the Jewish leaders from the biblical Flood down to the period of the Knights Templar... The earlier rituals of the Ancient Scottish Rite of Freemasonry have not been in general use since 1813, when they had entire degrees devoted to Enoch, who was told by an angel called Uriel that he must preserve the secrets of civilization because a global disaster was imminent.
>
> Masonic documents dating from the early 17th century, know as the Old Charges, tell how everything dear to mankind existed before the disastrous Flood and had to be reconstructed by the survivors.[189]

This led them to pose "three big questions:"

1. Is it physically possible for the entire world to flood; and if so, what evidence is there that such a terrible thing has happened within human racial memory?
2. The oral traditions of Freemasonry claim that there was an advanced civilization before the coming of the Floor. Are these accounts just myth, or do they record the memory of a lost people?
3. Could all this help us to construct a new paradigm of prehistory?[190]

While Knight and Lomas obviously answer questions 1 and 3 in the affirmative, our interest is on the second question, for obviously it asserts the ultimate origin of ancient Masonic rituals lies precisely in traditions dating to the Flood and immediately thereafter; it asserts the antediluvian nature of its ritual tradition and its continuous nature.

This continuity they state in no uncertain terms:

> As we demonstrated in our previous books, the rituals used today in Freemasonry are the only major living oral tradition of the Western world. They are based on once-secret information that is older than anything in the New Testament, having been taken directly from Jewish traditions that predated the fall of Jerusalem in AD 70. Although they have been deliberately changed by English Freemasons for political reasons over the last 300 years, the story of a major near extinction event, the biblical Flood, has always been at the very heart of these rituals. The first line of our first book, *The Hiram Key,* quoted the *Daily Telegraph* of 1871 which said ' . . . Freemasonry dates from before the Flood...'
>
> Before they were deliberately censored by English Freemasons in the 18th and 19th centuries, the higher rituals of Freemasonry unequivocally stated that they preserved the arcane knowledge of the Jewish High Priesthood, which was ancient even at the time of Kind David and King Solomon. As we have already mentioned, these Masonic rituals, which are memorized word-for-word by Freemasons, still make frequent reference to a worldwide Flood, and an entire order is dedicated to preserving verbal traditions about Noah, the builder of the biblical Ark that survived the deluge. There are also lists of characters from a civilization that is said to have existed before the catastrophic deluge, such as Tubal-Cain - the man who, Masons are told, invented agriculture and the ploughshare.[191]

Two Masonic documents, dating from 1607 and 1601, were written to record these earlier traditions, apparently in an effort to preserve them from the corrupting and politically influenced changes that began to be introduced in England about this time. These are the anonymously written *Indigo Jones* manuscript (1607, the tradition is still known to Masons as the Old Charges) and J. Whytestones' history (1610). Both these manuscripts state that the sciences were highly developed prior to the Flood, and, foreseeing the Flood, that they were preserved on two Pillars, "one to withstand fire and the other to withstand water." They further maintain that Egyptian civilization did not "develop" of itself, but was the result of the ancient Egyptians having discovered these two pillars and having used their contents.[192]

The content of the *Indigo Jones* document and the Wood document are quite important in the context of the scenario developed here and in my two previous books, namely, that the paleoancient Very High Civilization attempted to preserve its knowledge *for the purposes of the eventual recreation of its associated technologies:*

> YOU ask me how this Science was Invented My Answer is this: That before the General Deluge, which is commonly Called NOAH'S Flood, there was a Man called LAMECH, as you may read in IV. Chapter of Genesis; who had two Wives, the One called ADA, the other ZILLA; BY ADA, he begat two SONS, JABAL and JUBAL, by ZILLA, he had One SON called TUBALL and a Daughter called Naamah:

These four Children found the beginning of all crafts in the World: JABAL found out GEOMETRY, and he Divided Flocks of Sheep, He first built a House of Stone and Timber.

HIS Brother JUBAL found the ART of MUSICK He was the Father of all such as Handle the Harp and Organ.

TUBAL-CAIN was the Instructer(sic) of Every Artificer in Brass and Iron, And the Daughter found out the ART of Weaving.

THESE Children knew well that GOD would take Vengeance for SIN either by Fire or Water; Wherefore they Wrote their SCIENCES that they had found in Two Pillars, that they might be found after in Two Pillars, that they might be found after NOAH'S Flood.

ONE of the Pillars was Marble, for that will not Burn with any Fire, And the other stone was Laternes for that will not drown with any Water.

OUR Intent next is to Tell you Truly, how and in What manner these STONES were found where these SCIENCES were Written.

THE Great HERMES (Surnamed TRISMAGISTUS, or three times Great, Being both King, Priest and Philosopher, (in EGYPT) he found One of them, and Lived in the Year of the World Two Thousand and Seventy Six, in the Reign of NINUS, and some think him to be the Grandson to CUSH, which was Grandson to NOAH, he was the first that began to learn of Astrology, To Admire the other Wonders of Nature; He proved, there was but One GOD, Creator of all Things, He Divided the Day into Twelve Hours, He is also thought to be the first who Divided the ZODIACK into Twelve Signes, He was scribe to OSYRIS King of EGYPT, And is said to have invented the Ordinary Writing, and Heiroglyphiks, the first (Anno Mundi, MDCCCX.) Laws of the Egyptians; And Divers Sciences, and Taught them unto other Men.[193]

The Wood document "claims in its preamble to be newly translated from an earlier document by J. Whytestones for John Sargensonne in 1610."[194] This document is even more revealing, not only for its assertion of the continuity of the esoteric tradition, but for its strong indicator of which aspect of the paleoancient Very High Civilization was attempting to secure its knowledge:

These 4 children knew well that god would take vengeance for sin either by water or by fire. Wherefore they wrote the sciences which they had found, in two pillars of stone that the sciences might be found after Noah's flood.

One of the pillars was of marble which would not burn with any fire, and the other pillar was of a stone called Laterus which would not dissolve, sink or be drowned in any water.

Our intent is to declare unto you truly how and in what manner these pillars of stone (before declared) were first found wherein the Sciences (before mentioned) were written.

The great Hermerius the which was Cush his son the which Cush was Sem his son the which Sem was Noah his son.

The said Hermerius was afterward called Hermes who was the father of wise men. *The which Hermes found one of the said Pillars of Stone, in the which stone he found the sciences written. And the said Hermes taught the said sciences unto men at the making or building of the Tower of Babylon thus was the science of masonry first found and very much esteemed.*[195]

Note that a number of very significant details emerge from these two documents:

1. The Masonic tradition associates the Flood of Noah with the preservation of knowledge in *Egypt;*
2. Thoth-Hermes is not the *founder* of the sciences, but rather, their *re-discoverer,* the original founders are the characters from Genesis;[196]
3. The association of Hermes-Thoth with ancient Jewish bloodlines, and the rediscovery of one of the Two Pillars in Egypt also suggests a very ancient connection between Israel and Egypt;
4. The Masonic tradition specifically speaks of the attempt to preserve the very knowledge of science that led to "god's vengeance on sin", an act that would suggest that not only are the "good guys" trying to preserve their knowledge (i.e., Noah and his family), but the "bad guys" are as well. Hence, the association with biblical figures may be a propaganda ploy. This is corroborated by the next fact;
5. The Wood Manuscript specifically associates Hermes-Thoth with the building of the Tower of Babel and the origins of Masonry itself, i.e., with the obvious attempt to reconstitute the *technology* that had been lost, and that, by both the biblical and other traditions, is reckoned as the moral cause of the prior corruption and catastrophe.

This is tends to corroborate the view of the scenario of an "interplanetary civil war of the gods" that has been previously developed, for it would appear that *two* influences are at work in the creation of the esoteric tradition, one, attempting to preserve knowledge for the simple reconstitution of civilization, and the second, attempting to reconstitute a technology of hegemony. As Knight and Lomas succinctly put it: "These (two) columns were preserved through the Flood, and subsequently discovered, one by the Jews, and the other by the Egyptians."[197]

This pillar was (re-) discovered, according to some ancient Masonic traditions, by the Jews during the clearing of the site for the building of Solomon's Temple. In the Scottish Rite's degree "the Scotch Knight of Perfection", this legend is further embellished, as the initiate is informed that "King Solomon formed a 'Lodge of Perfection' made up of certain worthy Masters,"[198] that is, "a special group of Masons is created to protect the

pillar and to recognize one another they wear a gold ring depicting the pillar."[199] That is, one of the degrees of the Scottish Rite hints that there is a "Masonry within Masonry", whose purpose is to protect this lost science, and presumably, reconstitute it.[200] In this connection, Knight and Lomas also mention that "the old rituals of the Ancient Scottish Rite say that the Jerusalem high priests who survived the destruction of AD 70 gave rise to great families in Europe who, 1,000 years later, formed the Order of the Knights Templar."[201] Thus, insofar as the Masonic version of the esoteric tradition is concerned, the relationship between that tradition itself, the Flood, and the *continuity* of the esoteric tradition is precisely in the genealogies of these families.

F. Conclusions

What emerges from all this?

First, there is simply too much evidence from disparate sources to dismiss the notion that the esoteric tradition is in fact continuous from the Flood. Insofar as there is a "gap" in the Middle Ages - the "gap from the death of the magician and Neoplatonist Iamblichus and the rise of the Templars - we have found that there are three main contenders for the preservation of this tradition: (1) elements within the Papal Court and archives at Rome; (2) similar elements within the Imperial Court and archives at Constantinople; and (3) various old families Europe with ties to the Jewish diaspora.

Second, the connection of these families to the Jewish diaspora suggests a possible deeper connection, and that is to the various noble houses of ancient Egypt.

Third, there appear to be two influences at work in the preservation of this tradition, one, the influence to reconstitute the benign aspects of the ancient knowledge, and the second a darker, and more sinister influence attempting to reconstitute the technologies of domination and destruction it once possessed. It goes without saying that these two influences were possibly at work, at times in concert with each other and at times opposed, as the circumstances dictated and as the immediate objectives of each were assessed and evaluated.

Fourth, these two influences, insofar as the esoteric traditions of Freemasonry are concerned, trace back to Israel and Egypt, and in some cases, to Babylonia-Sumer.

Fifth, the figure of Hermes-Thoth, whoever he may actually have been, is a central character in the story. Almost *all* traditions concerning him connect him to the founding of high civilization, with science, and with its associated technologies.[202]

As Knight and Lomas themselves conclude, this scenario of the paleoancient Very High Civilization and its destruction in the Flood poses "three answers, all of which are equally uncomfortable." The three answers are (1) that it developed by assistance from "outside", i.e., by extraterrestrials; (2) it developed by chance, and the Flood was a tragic, but merely random act of nature that destroyed it; and (3) the high state of ancient civilizations like Egypt and Babylon developed from some pre-existent antecedent, over millions of years.[203]

For their part, the third alternative is of course the one that they pursue. It should be noted however, from the standpoint of the three alternatives they present, that the idea of a very ancient interplanetary war resulting in the destruction of an entire planet is easily reconciled with an ancient "technology transfer" and with the resulting "chaos" introduced into the local solar system.

But can we indeed "turn the stream of the Flood" even more? Can we find among the ruins of ancient Egypt and its grand temples and giant structures the clues to an even more sophisticated culture and science?

The answer of R.A. Schwaller de Lubicz is "indeed we can," and it is to a consideration

of his work that we now turn.

PART TWO:

THE ONCE AND FUTURE PHYSICS: THE QUEST TO RECOVER THE COMPONENTS OF AN ANCIENT MEGA-TECHNOLOGY

" . . . no truth is more certain, more independent of all others, and less in need of proof than this, namely that everything that exists for knowledge, and hence the whole of this world, is only object in relation to the subject, perception of the perceiver, in a word, representation. Naturally this holds good of the present as well as of the past and future . . . for it holds good of time and space themselves, in which alone all of these distinctions arise. "

Arthur Schopenhauer, The World as Will and Representation.

"The characteristic feature of this interpretation - namely, that in every experiment, every incursion into nature, we have the choice of which aspect of nature we want to make visible... "

Werner Heisenberg, Across the Frontiers

A NOTE IN PREFACE TO PART TWO

This part of *The Giza Death Star Destroyed* is about "The Quest to Recover The Components of an Ancient Mega-Technology." It therefore concerns not only the quest to recover, or reconstruct, lost physical components of an existing but buried or suppressed technology, but also the quest to recover its theoretical foundations.

Accordingly, in this section of *The Giza Death Star Destroyed,* I will present some technical and mathematical descriptions of concepts arising during the general discussion. To aid readers who do *not* wish to pursue these aspects of the discussion, I have bracketed such technical elements, [], as well as used a modem type face like this: "[Deletion thus constitutes a primary faculty of the analogical intelligence, i.e., the ability to ignore or set aside non-significant data into order to discern parallel forms, and to do so repeatedly until one arrives at the supposition of an undifferentiable form, a form of forms, or "neter" of neters as the Egyptians put it. This process will be familiar to readers who are familiar with the tenets of Neoplatonic philosophy.] Readers not wishing to read this material may skip to the next section of the main text.

While I have presented such technical material before in the *Giza Death Star* trilogy, the complexity involved here, a complexity demanding knowledge of so many different kinds of material from mathematical to philosophical and metaphysical texts, seems to warrant such a treatment. In the case of the Appendix to Chapter Nine the same holds

particularly true. Readers not wishing to wade through pages of topological analysis of ancient texts may skip this appendix without hazard to their understanding of the main material.

5.

ANALOGICAL PALEOPHYSICS: R. A. SCHWALLER DE LUBICZ AND ANALOGICAL ACTION AT A DISTANCE

"Among the things I have learned there are some that are more dangerous than beneficial to divulge . . . "[204]

"The ternary is the beginning. "[205]

"It has nothing to do with a fourth or an nth geometrical dimension, for we are dealing here with the principle of identity. .[206]

It is fitting, in this most esoteric of the three *Giza Death Star* books, that the magisterial work of R. A. Schwaller De Lubicz (1887-1961) be addressed. Without a doubt, his work, spanning several years of exhaustive and meticulous mathematical, architectural, and philosophical analysis of ancient Egyptian "sacred science" occupies *the* privileged position in alternative and revisionist Egyptology. And it is indisputable that occupying the central and privileged position in this voluminous output is the massive and comprehensive study of the Temple of Luxor, *The Temple of Man*. While Luxor is obviously not part of the Giza compound, it is central to De Lubicz's reconstruction of ancient Egypt's "sacred science", and hence of crucial importance to any attempt to reconstruct any underlying sophisticated physics that might once have pre-existed the civilization of ancient Egypt. Without doubt *The Temple of Man* is "one of the most theoretically conclusive and thoroughly researched documents in the annals of European esoteric philosophy."[207] This underscores the difficulty of De Lubicz's scholarship, for it requires a deep familiarity with mathematics, and more importantly, a thorough knowledge of philosophical and esoteric tradition. It is without doubt one of the most difficult texts to read, for it is packed with a wealth of detail.

Prior to the *Temple of Man's* publication in English, the only sound introduction to it was John Anthony West's *The Serpent in the Sky: the High Wisdom of Ancient Egypt.* This work, too, is crucial for an understanding of the *Temple,* as West manages to condense to a few hundred pages the main themes of the *Temple* itself, a work of almost one thousand large pages with small print and numerous detailed and meticulous drawings. Thus, one can hardly hope to summarize both works adequately here. Like West, we shall focus on a few central themes, utilizing West's equally important work at crucial points as an aid to exposition. These central themes are the "primary scission", the doctrine of anthropocosmos, number, neters, and what De Lubicz understands as the magical element in Egyptian sacred science.

West himself very aptly summarizes the importance of De Lubicz's work in general,

and *The Temple of Man* in particular.

> After two decades of study, mainly on the site at the Temple of Luxor, Schwaller de Lubicz was able to prove that all that is accepted as dogma concerning Egypt (and ancient civilization in general) is wrong, or hopelessly inadequate; his work overthrows or undermines virtually every currently-cherished belief regarding man's history, and the evolution of civilization.
>
> Egyptian science, medicine, mathematics and astronomy were all of an exponentially higher order of refinement and sophistication than modem scholars will acknowledge. The whole of Egyptian civilization was based upon a complete and precise understanding of universal laws. And this profound understanding manifested itself in a consistent, coherent and inter-related system that fused science, art and religion into a single organic Unity. In other words, it was exactly the opposite of what we find in the world today.[208]

Indeed, ancient Egyptian "sacred science"[209] was so advanced that its sophistication raises a familiar age-old question.

> How does a complex civilization spring full-blown into being? Look at a 1905 automobile and compare it to a modem one. There is no mistaking the process of development. But in Egypt there are no parallels. Everything is there right at the start.
>
> The answer to the mystery is of course obvious, but because it is repellant to the prevailing cast of modem thinking, it is seldom seriously considered. *Egyptian civilisation was not a 'development,' it was a legacy*.[210]

Thus, the very *existence* of ancient Egyptian civilization points to something earlier, and even *more* sophisticated:

> If the coherence, complete and interrelated system of science, religion, art and philosophy of Egypt was not developed by the Egyptians but inherited (and perhaps reformulated and redesigned to suit their needs), that system came from a prior civilization possessing a high order of knowledge. In other words, this alternative brings up the old question of 'Atlantis.'[211]

Egypt's "reformulated" or "redesigned" science was very much what one would expect of a legacy civilization. In short, glorious as it is, Egypt's legacy from that prior civilization is a *corrupted* legacy. Consequently, by providing such a thorough examination of ancient Egyptian sacred science, Schwaller De Lubicz "has also provided the key to the study of the wisdom of the earlier 'Atlantis.'"[212] Thus, for our purposes, De Lubicz's scholarship not only invites the type of "paleophysical reconstruction" we have been attempting here and in the previous books, but in a certain sense, it positively

compels it.

A. His Background in Mathematics, Science, and Esotericism

René Schwaller de Lubicz was born in Strasbourg, then a part of the German Empire, although he himself was distinctly French. In his youth he studied a variety of subjects, including chemistry, physics and mathematics, a fact readily apparent to anyone who has read *The Temple of Man.* But it was when he was 23, in the year 1920, that he journeyed to Paris to study paining with Matisse. "Soon thereafter he became fascinated with the study of European esotericism, Gothic and medieval symbolism, and alchemical philosophy. (His) combined interests... brought him into contact with most of the intriguing groups and secret societies of the intelligentsia that converged upon Paris about the turn of the century."[213] This milieu brought him into contact with some of the most influential esotericists and occultists of his day. He numbered Jean Cocteau among his close contacts,[214] lectured for the Parisian Theosophical Society,[215] and was associated with the great and mysterious alchemist Fulcanelli, well known for his own alchemical interpretation of the symbolism of Gothic cathedrals.[216]

De Lubicz's esoteric, scientific, and mathematical background proved invaluable to his interpretation of Egyptian hieroglyphics, and in his ability to decipher some aspects of the Temple of Luxor that had baffled others.[217] As De Lubicz was well versed in Hinduism, Buddhism, Yogism, not to mention the esoteric currents of Theosophy and Anthroposophy, he was able to discern a hermetic message in the hieroglyphs of ancient Egypt. Indeed, the very choice of the symbols used to comprise an individual glyph - often misconstrued and misunderstood as a merely arbitrary and capricious selection - was for him no accident.[218] Hieroglyphs were for him symbols in the fullest magical sense, since they were not merely very intentional unions of oppositions, but manifested the Unified Intention of Symbol referred to in the two previous chapters. We shall have much more to say on this point in a moment. In one instance, his background in esotericism and symbols allowed him to interpret glyphs that were "so hermetic" that "it could only be discovered through what de Lubicz calls 'transparency in the walls,' whereby the meaning of glyphs and reliefs on one side remain incomprehensible unless viewed in conjunction with those appearing on the opposite side."[219]

For the moment, our interest is focused upon this esoteric background in Theosophy and Anthroposophy that manifests itself in De Lubicz's own characterization of the purpose of *The Temple of Man:*

> The purpose of this book is, first, to show the means of expression used by the Ancients to transmit knowledge, and to supply the evidence for it through the temple of Luxor - an exceptional work that actually represents man - and, second, to present an outline of the doctrine of the Anthropocosmos, the guide to the way of thinking of the sages." [220]

That is to say, "the individual human organism in its form, function, and essence represents the ordering principles of the entire universe."[221] It was man himself that was the foundation of Egyptian sacred science and its "total understanding of principle, function and process . . . ."[222] In other words, if there is a residue here of a preexisting paleophysics from a Very High (donor) Civilization, then it most likely lies in some very advanced understanding of the Anthropological Principle of physics.[223]

The basis of this Anthropocosmos doctrine is described by Schwaller in the following terms:

> The foundations of this doctrine are (a) the fact that the Universe is necessarily limited by the characteristic specificities of the thing and of Being; (b) the fact that the variety of aspects and behaviors of all that forms the Universe is measured by consciousness; (c) the fact that there is in some way, biologically or mechanically, an evolution, that is, a sequence from the simpler to the more complex.... And, (d) every effect, resulting from an impulse, such as the product of a seed, represents the corporification of specificities potentially immanent in that impulse, that is, in that seed.....Consciousness, or the measure of the Universe, appears in three essential aspects: (a) the specificity characterizing all substance and matter, determining affinities and repulsion; (b) the specificities functionally individualized into coordinated organs....; and (c) the innate consciousness reflected by the cerebral origan . . .[224]

In this regard, man is a kind of recapitulation of the whole cosmos, a "summation of all the elements and all the phases of the world's genesis."[225] As such, these functions of the human body, and more importantly, the intellect, implies that a harmonic relationship exists between the cosmos itself and man. The study of this harmonic relationship "is the key to esotericism. There is thus *an esoteric science* and, so to speak, an atlas of cosmic, spatial locations."[226]

In Schwaller's hands, this manifests itself as the discovery of the Golden Ratio, φ, in the proportions of man himself. This discovery in turn leads to the key to understanding Egyptian mathematics and its sacred science of harmonic sympathy and analogical thought, for it is this ratio that is the basis of its understanding of the laws of correspondence and therefore constitutes the foundation of Egyptian symbolism itself.[227] This has profound implications from a paleophysics point of view, for it first implies a physics that is observer-based, not only at the quantum level, but at *all* levels, and implies that this scale invariance has something to do with the constant φ. As we shall discover, this idea has recently become the foundation for a very new theory in physics, Global Scaling Theory. Second, this implies that *analogical* thought, or if one prefer, *harmonics,* is the basis of Egyptian science and its understanding of magic, or what we would call "action at a distance." Insofar as one can characterize the ancient

paleophysics from its Egyptian residue and the clues it left behind, one would have to qualify it as a profoundly *non-linear and acoustic* physics. It is, in a word, *analogical,* rather than *analytical* thinking which constitutes its very essence.

De Lubicz set out to prove that the φ ratio was present throughout the Temple of Luxor. If so, then it would be proof likewise that "the Egyptians possessed advanced mathematical and scientific knowledge," and that in turn would require history itself to be reevaluated, for it would demonstrate conclusively that the blossoming of science and philosophy in classical Greece was itself the decayed legacy of something previously known.[228] He not only proved it, but also argued persuasively that the Luxor temple was in itself a vast symbol, a metaphor of "virgin birth", i.e., a metaphor of the physics of origin, of the creation of the world from "nothing" (ex *nihilo).*[229]

Putting all this together, what does it mean? Briefly, that there was a scale invariant observer-based physics, applicable both on the quantum and macrocosmic level, that was also a non-linear physics of action at a distance, all of which used, or was derived from, a physics of origin. If true, then this is a breathtaking achievement, whether or not the Egyptians were its originators or not, since merely being able to *preserve* it is in itself an accomplishment. In order to see how this was physics in this sense, we must now dig more deeply into his discoveries at Luxor and their esoteric and scientific significance.

B. Analogy, Unity, and Identity

No one was in a better position to appreciate the importance, and the danger, of this discovery than was De Lubicz himself: "Among the things I have learned there are some that are more dangerous than beneficial to divulge; but it is not possible for me to discriminate in this matter, for the preponderance of each individual, which opens or seals his or her eyes, must be the sole judge."[230] Central to the Egyptian science, religion, and magic was the notion that creation was a harmonically ordered unity-in-multiplicity, and this in turn was based upon the supposition of an underlying dynamic, or transmutative medium. As he puts it, "Western thought, however, gets closer and closer to a concept of the unity of the world through the developing perception of the unity of the original substance of matter."[231] This original substance, which we have referred to as aether or in some cases, quantum vacuum flux or zero point energy, was distinct from the static concepts then current in Western science in one important respect. Like its western counterpart, it was in its most basic form, an undifferentiated substance, a substance without *any* intelligible or physically distinguishing characteristics whatsoever. It was, from the physics point of view, therefore, a "nothing". But unlike its Western counterpart, it was *not* static, but dynamic. That is to say, it could — and moreover did — undergo differentiation, engendering the multiplicity of the world.

Insofar as this undifferentiated substance or aether was differentiable, then the primary act of differentiation lay in the intelligible "act of distinguishing" itself. It therefore required an intelligent Observer to bring about distinction. "There exists in us," he states, "a unifying link that rationalism cannot explain, that quantitative, equational logic cannot grasp....This is in no way a reasoned coordination, but a phenomenon of intelligence that resides in... *a faculty for canceling sensorial specifications.* "[232]

[Deletion thus constitutes a primary faculty of the analogical intelligence, i.e., the ability to ignore or set aside non-significant data into order to discern parallel forms, and to do so repeatedly until one arrives at the supposition of an undifferentiable form, a form of forms, or "neter of neters" as the Egyptians put it. This process will be familiar to readers who are familiar with the tenets of Neoplatonic philosophy.]

This brings us to De Lubicz's unique insights into the Egyptians' understanding of number, and of their understanding of that "first act of distinction," or what he calls the "primary scission." "We could," says De Lubicz, "put it this way: at the center of the world, which is also man, there is a synthesis, an equilibrium of the six directions — that is, of the three spatial sections — *a neutral center*. These directions do not exist for the center but are defined as soon as there is an objective relation, that is, as soon as 'the One becomes many,"'[233] Thus a crucial conception is introduced: for De Lubicz, even measure and number itself were to be regarding not in a bare arithmetical or mathematical sense, but in a profoundly metaphysical sense. Numbers were not numbers in our sense, but *metaphysical,* and if one prefer, *topological functions.* They

were the result of the primary scission itself. A differentiated medium implied a topology of relation, a metaphysical view that "has nothing to do with a fourth or with an nth geometrical dimension, for we are dealing with the principle of identity,"[234] the underlying identity of the physical medium itself.

[If De Lubicz were alive today, he would perhaps have said that a physics based on such n-dimensional geometrical models could never be a fundamental much less a scale invariant physics, since it models processes at work much *later* in the logical and numerical order of the unfolding of creation. He would perhaps have said that a fundamental physics would be one where a geometrical model gave way to a more fundamental "dimension invariant" topological model capable simultaneously of modeling the act of differentiation of physical objects and of modeling consciousness itself.]

That the underlying physical medium is not merely a passive static aether is evident in a brief, but very important, statement that Schwaller makes in this regard: *"One sole power in one sole substance* works through all the transitory finalities toward the foreseen finality: man."[235] That is, this aether possesses an eternal power or operation, an *ability,* or in the physicist's terms, a *potential*, to undergo differentiation.[236] [Insofar as this may be a manifestation of the Anthropological Principle in physics, one would have to conclude that it is the *Strong* version of the principle that is in view.]

For Schwaller, the fundamental elements of this physics lies in the ternary structure that results from this primary scission. For him, this ternary structure is basic in two ways, one having to do with the resulting structure itself after the primary scission, and the other having to do with the basic process of all created things themselves. The primary scission of the One underlying medium results in Two, which is the simplest and most basic form that can result from such a scission. Two is thus not a number as such, but a symbol of *a function,* the primary scission or act of differentiation itself. This immediately leads to Three, since what results is a form, its opposite, and the underlying unity from which both are derived. The second ternary structure that results is one of the process itself: "Not to be, then to be, and then to be no more is the pulsation that constitutes the apparent universe."[237] Everything that results from any act of differentiation, in other words, possesses a beginning (γενεσις, αρχη), a middle or movement (μεσοτης κινησις), and an end or rest, a goal of the process (στασις, τελος).

[At this juncture, let us now try to make more formally explicit the notions underlying Schwaller's exposition of the Egyptian science of creation. In doing so, we will be more able to see how it relates to his conception of "identification" and analogical action at a distance, the basis of Egyptian magic or "sacred science." In doing so, we will rely on the notation conventions of topology, reapplying them to Schwaller's unique context. This must be said, since as will be seen, the symbolic conventions themselves undergo a profound modification of their normal and conventional mathematical meaning.

[Let the empty hyper-set ⌀ represent the undifferentiated medium, in all the plenitude of its potential. Let ¶ be the function of "differentiating within any thing, including a 'nothing', by any means whatsoever." As such, it is analogous to drawing a bracket, or dotted line, around, or better, through a certain portion of this nothing. That is to say, it is a bare circumscription, a "drawing around" or "peri-graphing" (hence the paragraph symbol as the symbol of this function) an area of this nothing. We shall call this ¶ "hyper-differentiation", since it is not as such a calculable function in the standard arithmetic or topological sense. Note that it thus implies the notion of an intelligent observer at the outset, since to perform the function itself, an (unspecified) act of will or intelligence is required. The terms within the brackets represent three simultaneously occurring resultants. Finally, let → be the resulting mapping.

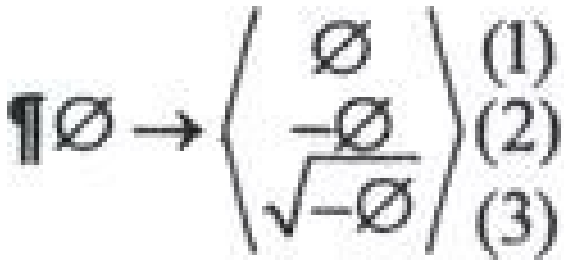
Thus, De Lubicz's primary scission might be modeled as follows:

$$\P\varnothing \rightarrow \left\{ \begin{matrix} \varnothing \\ -\varnothing \\ \sqrt{-\varnothing} \end{matrix} \right\}$$

Note the curious expression √-⌀. If we imagine drawing a dotted line through the initial 0, but not extending all the way in either direction, we have created two distinct "regions" or "neighborhoods" (in the topological sense) in 0, while the underlying 0 remains. The √-⌀ is neither the initial 0, nor is it merely in opposition to it, or to -⌀. The placement vertically within brackets is meant simply to convey their simultaneity as results of the process.

[Now we approach closer to what De Lubicz means by number being a function in Egyptian sacred science, and to what he means by the ternary being a fundamental component of the structure of Egyptian thought, for the structures of information in the medium that result in the above simple equation is ternary both in terms of the whole process, as well as in the ordered components that go to make up the final term of the equation in the brackets:

(1) (2) (3).



A number of important consequences follow from this formal model.

[First, note that the traditional understanding of number in topology — winding numbers and so on, has given way, in De Lubicz's hands, to an even more abstract and fundamental notion; they are symbols of specific functions, or stages in a function, or results of a function, as such. Second, note that there is a kind of "topological momentum" or "vector of time" implied, since the function leaves a distinct signature on ∅; it is impossible to return to the initial absolute undifferentiated state. Thus, in a certain very basic way, time, process, and function are the "primary differentials" of this model. Thirdly, note that insofar as this model is used to model the medium itself, this medium is transmutative, i.e., it creates information. Put differently, the fundamental components of the physical medium or aether substrate are discrete elements of information; but we are not yet at the level of enough information to describe "forces" or "vectors" in any conventional physical sense. Fourthly, notice too the underlying unity of the system, for each of the three terms is described as some very slight, but nonetheless, significant modification, or "harmonic" of ∅. *That is, insofar as there is physics behind the Egyptians' understanding of magical action at a distance, then its basis lies in the signature of ∅ that inevitably remains on and in any distinct object.* This "signature" that remains implies that a kind of "topological inertia" likewise exists as a fundamental property of the medium. This is a kind of "system memory", wherein every object thus differentiated preserves the memory of its "topological descent" from the primary scission.]

C. Consciousness, Relation, and Multiplicity

Thus, the primary scission, and the first resulting multiplicities, the ternary logic or structure of the cosmos, implies consciousness.

> In any case, the "functional" meaning implied in "consciousness" or "being conscious" is "to put in relation." Now, when the term consciousness is used to mean a "formative metaphysical power," the possibility of relation is excluded, because multiplicity does not yet exist in the prephysical state (creation). The notion evoked by this meaning of the word implies, *potentially, the function of putting into relation* and therefore, that which provokes the original, creative scission — the number One, which *must* become Two... (The) formative "consciousness-essence" refers to a synthesis of "Being containing in itself its own opposition," which is the creative function..."[238]

[This "putting in relation" is exactly what was seen in the "hyper-differentiation" of the previous section.] Note that what has resulted from this "putting in relation" is, for De Lubicz, a ternary structure, along with its "irreducible magnitudes" or "numbers-as-functions":

> The elements of this analysis of the notion of "speed" — movement, time, space — are in turn no longer analyzable; they are *irreducible magnitudes*, and thus, two magnitudes are always necessary to define a third.
>
> Similarly, any notion whatsoever, in order to be comprehended or rationally defined, is finally always determined as a third term by means of two others.[239]

Thus, the numbers One, Two, and Three, are not merely arithmetic, or even primarily so. For De Lubicz's "metaphysical topology," the number Two "is not One plus One. Metaphysically, Two can never be the sum of One plus One since, metaphysically, there is only one One, which is All."[240] [I call this inability of the results of the primary scission to sum to their initial condition the metaphor of "topological non-equilibrium" or "non-equivalence", a metaphor more fully explored in the appendix to chapter nine.]. This insight was one of Delubicz's, and the ancient Egyptians', profoundest insights, and it will be explored more fully in the next chapter and the appendix to chapter nine.

In any case,

> We can then speak of a "ternary" as the basis of all rational comprehension, with the result that this trinity of metaphysical elements represents the first physical unity. In principle, and therefore beyond all application or specification, this ternary is the Divine Principle...[241]

Genesis is thus the expansion of information, the "expansion" of consciousness itself in a certain sense, as the potential becomes actual.[242]

Notably, it is in the context of thus functional unfolding of information from the primary scission that pharaonic science and magic must be understood, for it "can only be formulated with the knowledge of cosmic conditions, through the functional identification of parts with the whole."[243] In other words, the essence of harmonic or analogical action at a distance was to have precise knowledge of the entirety of the cosmos, of its exact "topological condition" at any given moment, and to reproduce that whole in some part, in order to effect an identification with it. This is precisely what we see in evidence in the Great Pyramid, with all its amazing catalogue of dimensional analogies to various geometric dimensions present in the earth and the local solar system. Viewed in this way, the Great Pyramid is a magical or hermetic device par excellence. In physics terms, it was to create a coupled oscillator capable of reproducing all aspects of the cosmos to affect a certain desired outcome, whatever that outcome may have been. Their purpose is, in other words, to increase the efficiency of the oscillator. Or as Schwaller puts it, "this accounts for magic, because identity is the source of all magic... It is therefore upon the knowledge of functional identity... that (magic is) .... established. "[244] And crucial to the performance of any magico-scientific act of such identification is the fact that the primary scission is the fundamental underlying condition, i.e., the *ability to reconstruct the topological descent of a system from the primary scission throughout its basic stages is the "basis of all magic*. "[245]

Thus, if the ancient Egyptians are a legacy civilization, and their magic preserves the residue of a previous science — and De Lubicz argues quite persuasively that it does — then the *basis* of that magic lay in the ability to tap into the structured potential of the local medium, and that could *only* be done by the most exacting recreation of the principal features of local geometry and topology, of the local "cosmic conditions." This implies in turn that at some point in the distant path, the paleoancient Very High Civilization possessed mathematical tools at least as sophisticated, if not much more so, than our own, down to, and including, topology.

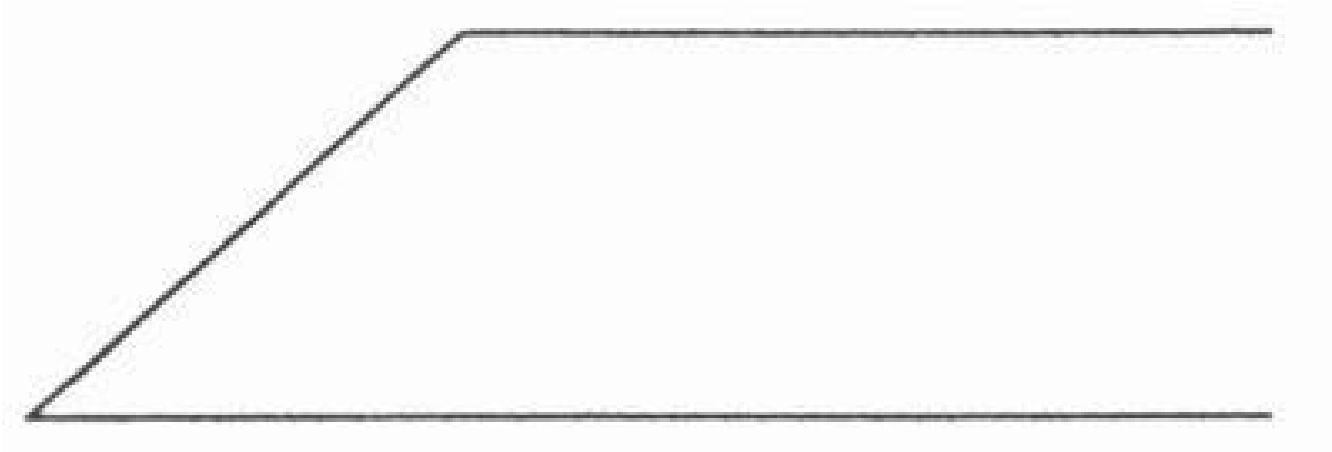
D. The Primary Scission and φ

The primary scission that was the very essence of creation and magic for De Lubicz[246] was not simply a *metaphysical* doctrine or even a topological one. It was also the basis of a profoundly mathematical or geometric one: "The original scission...is the beginning of number."[247] But it is not just any number, it is the constant φ itself, or 1.618, which he has in mind. "It is thus that the golden number, or sacred number... is to be regarded as a creative or separative power; it is the power that *provokes* the scission,"[248] But Schwaller becomes even more cryptic: "Mystically, and as a result of the action of φ, the number Two has the value φ^2."[249] But how and why is φ related to the primary scission?

John Anthony West's answer affords the best way to understand Schwaller's demanding and brilliant insight into the idea of "number as function."

> In school mathematics, phi is treated as just another "irrational." Phi is defined as being equal to $(1+\sqrt{5})/2 = 1.618...$ Often the curious prevalence of phi in natural forms is noted, as is its relationship to the Fibonacci series and the manner in which the Fibonacci series also turns up in nature. Sometimes it is studied in some detail for its power in generating proportions.
>
> But phi and other irrationals are still regarded as a special class of number, and it is this point of view that prevents science and mathematics from understanding the significance of the irrational.[250]

But, notes West, phi is not a number as much as it is a geometrical function.[251] It is this notion of number, and more importantly, φ, as a geometrical function, that De Lubicz couples to the primary scission itself, constituting perhaps his "greatest single achievement".[252] Since esoterically, numbers in De Lubicz's interpretation of ancient Egyptian mathematics are but names, i.e., quasi-algebraic symbols, "applied to the functions and principles upon which the universe is created and maintained,"[253] the Egyptian choice of the glyph to represent the fraction "one half" is very revealing of a much more profound geometric mentality than one might assume, for the "obvious rational method of illustrating one-half would be to make the sides equal."[254] So why would this glyph have been chosen to represent one half? And why is this in turn the mathematical symbol for the primary scission, and all the diversity of creation that results from it? The answer lies in its symbolism of phi.

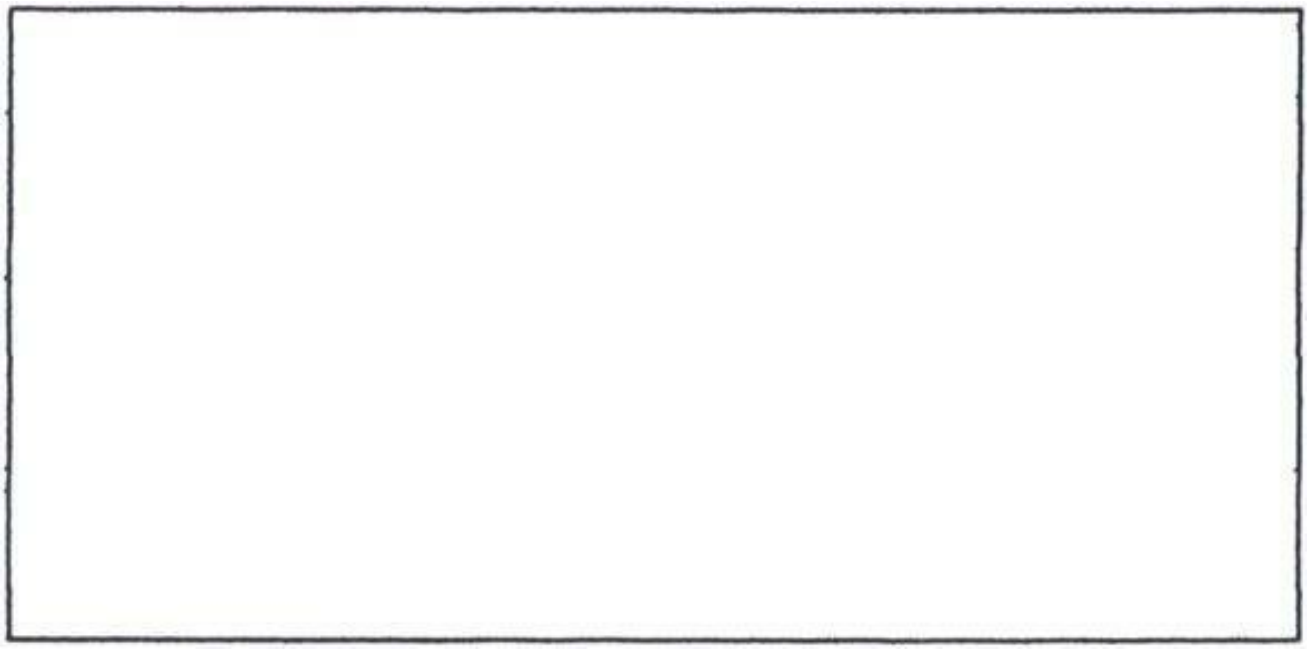


In De Lubicz's understanding, numbers such as φ and π were for the Egyptians not the endless, non-repeating decimals that we have come to associate with them. They are, rather, *whole* numbers - just like "2" or "3" — whose wholeness is revealed by their functional nature, i.e., by the fact that they are best illustrated by geometry, rather than an endless non-repeating "irrational" decimal:

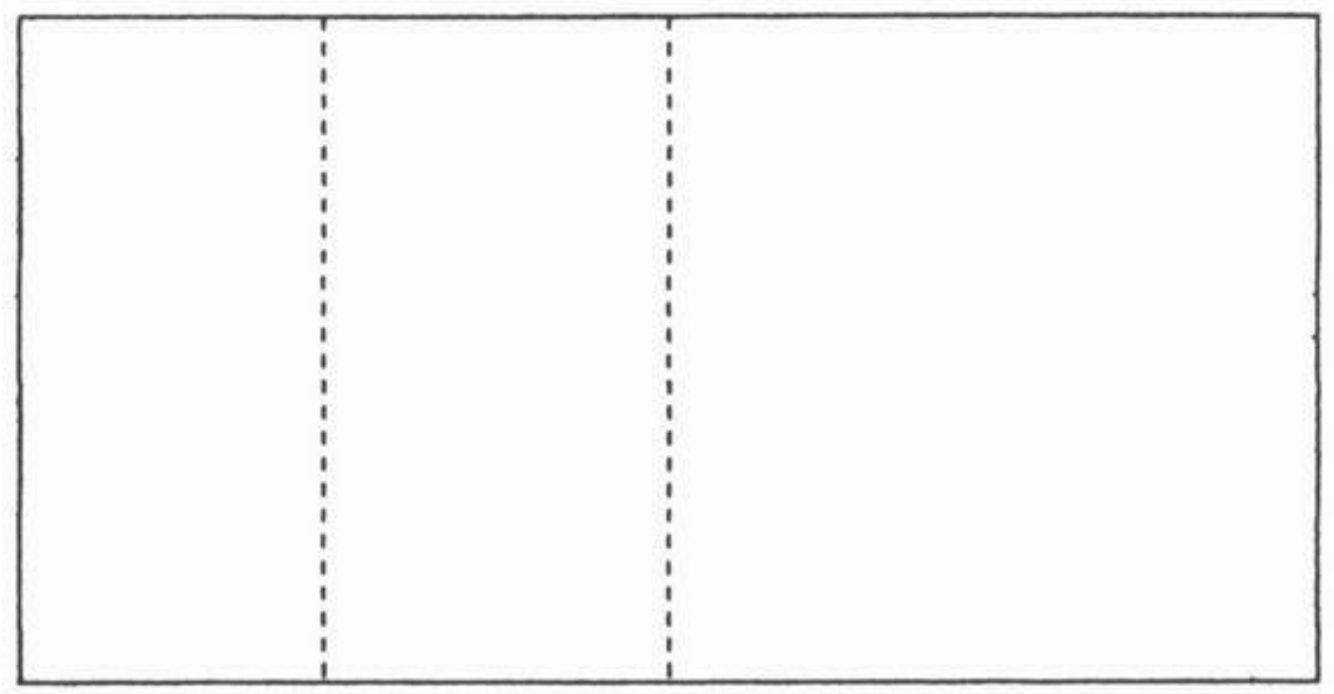
> For example, we say "the root of 10" without troubling ourselves as to whether this number is a square of a rectangle. We require that the number be composed of the multiplication of a rational number with itself, while the actual result is an irrational number that can no longer ever reconstitute this number 10.... (We) are satisfied with this type of conclusion, but the pharaonic mathematician would not be satisfied. For him, the divine Unity alone escapes our reason, whereas everything that is created is knowable, and any whole that is divided can be reconstituted with its fractions into a near unity."[255]

For the pharaonic mathematician, "everything created is knowable," that is to say, everything created is circumscribable in a *geometry*. The numbers φ and n are therefore not "irrationals" that one plugs into the equations of a mathematical function; they *are* the function. They are its essential components.

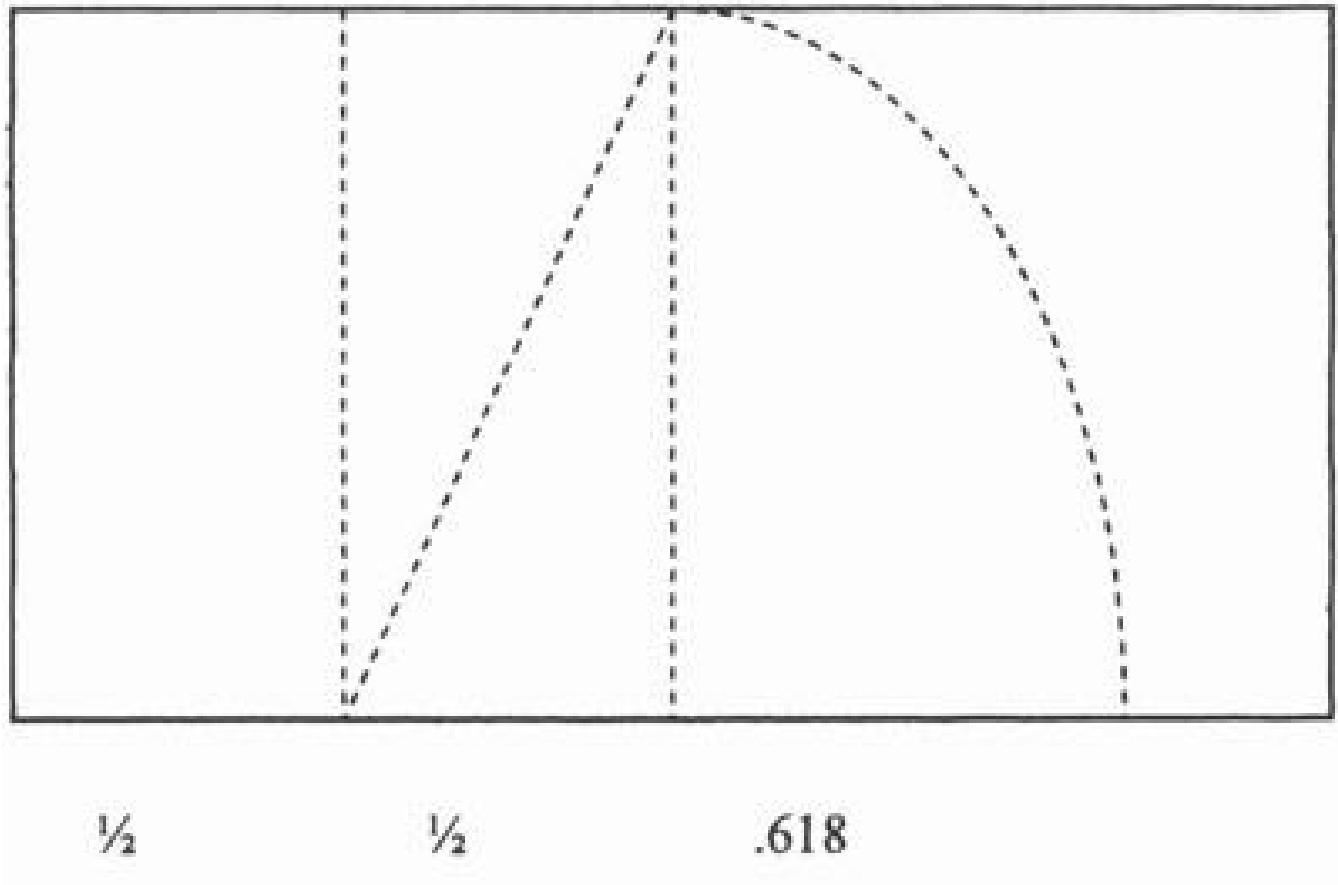
The number φ is thus easily derived by a simple geometric function. First take a regular rectangle of any size:



Now divide the rectangle into two equal halves, and divide one of those halves in half yet again:



Now draw a diagonal from the second quarter, and drop it down to the horizontal line:



The result, if one adds the two quarters as the fractions ½, plus the section that results, which is .618, is the number φ, or 1.618...[256]

Why is this unique function so important for the primary scission? First, because it is along with π and √2, is necessary to generate the Platonic solids, the most elemental geometric shapes in three (and higher) dimensions.[257] Secondly, because φ controls the proportions of many life forms.[258] Thus, φ is the best illustration of the primary scission, since the original ternary result is no mere metaphysical "duality" of two equal but opposed results from the primary undifferentiated unity. Rather, what resulted was a ternary structure, one in which the results were not, so to speak, "meta-topologically equivalent." The fundamental condition of the primary scission is *non*-equilibrium. The system could thus continue to generate further, and therefore, ever greater "scissions" and variety from this non-equilibrium.

1. Global Scaling Theory

Nothing would have delighted De Lubicz more than to learn that his ideas of ancient Egyptian science and philosophy would find an astonishing corroboration in the theoretical physics of the late 20th and early 21st centuries. The theory is called "Global Scaling Theory", and it is a breathtaking unification of the various scales of physics around φ and associated logarithmic functions. The theory is being developed by German physicist Dr Harmut Muller. Noting that the primary sacrament for physics — especially since Newton — was the simple act of "measuring", Muller then observes that this reduces the scientist to a sort of scientific "court of arbitration" since he must decide "which of the models matches the measurements and gets applied."[259] But this in turn demonstrates the breakdown of a unifying scientific worldview, for there is no *one*, or even a few, models which can claim application across the broad spectrum of physics, from the very tiny scale of quantum mechanics to the large scales of astronomy and cosmology.[260] As Muller puts it, "Physics itself was demoted to a mere interpreter of models and ideas that got completely out of touch with reality — and this to an ever greater extent."[261]

But as Muller observes, the premium placed on measurement *did* result in something of major significance, something so obvious that its significance tends to be overlooked:

> The need for measurements of the highest precision promoted the development of mathematical statistics which, in turn, made it possible to include precise morphological and sociological data as well as data from evolutionary biology. Ranging from elementary particles to galactic clusters, this scientific database extends at least 55 orders of magnitude.
>
> Yet, despite its tremendous cosmological significance, this database did not become the object of an integrated (holistic) scientific investigation until 1982. The treasure lying at their feet was not seen by members of the labour-divided, mega-industrial scientific community.[262]

The first breakthrough in the rise of the theory was made by a Soviet biologist, Cislenko. In a monograph published in Moscow in 1980, *Structure of Flora and Fauna with Regard to Body Size of Organisms,* he managed to prove "that segments of increased species representation *are repeated on the logarithmic line of body sizes in equal intervals*(approx. 0.5 units of the decadic logarithm)."[263]

But the problem was, this was "not explicable from a biological point of view." What mechanism would account for organisms preferring body sizes in the range, for example, of "8-12 centimetres, 33-55 centimetres or 1.5-2.4 meters" and so on?[264] Nonetheless, Cislenko's work provoked Dr. Muller to seek other similar scale-invariant

logarithmic distributions in physics. By 1982, he had proved "that there exist statistically identical frequency distributions with logarithmic, periodically recurrent maximums for the masses of atoms and atomic radii as well as the rest masses and life-spans of the elementary particles."[265] Similar patterns were subsequently found for the logarithmic line of the "sizes, orbits, masses and revolution periods of planets, moons and asteroids."[266] This led Dr. Müller to seek a fundamental cause for this universe- and scale-spanning phenomenon.

As a mathematical physicist, Dr. Muller posited the underlying cause of these discrete, but decidedly ubiquitous phenomena had to have a single underlying cause, since the basic structure of recurrent logarithmic period underwrote each of them. The cause appeared to be *"the existence of a standing pressure wave in the logarithmic space of the scales/measures"* themselves.[267] Put simply, the phenomenon of measurement itself, both as a phenomenon of intelligent observation and as a physical function, is scale invariant, because regardless of the selected unit of measurement, the result still and always possesses a logarithm, a longitudinal standing wave structure.[268]

The results of this supposition were astounding, for regardless of the natural system studied, there were areas of "attraction", where any number of very discrete natural phenomena clustered, and "repulsion", areas avoided by natural systems. So pervasive was this phenomenon that the German *Institut für Raum-Energie-Forschung* (Institute for Space Energy Research) "was also able to prove the same phenomenon in demographics", i.e., in areas favored or shunned by urban populations, and in the economics both of nations and private businesses.[269] The length of the areas of attraction and repulsion of this logarithmic "pressure wave" or "standing wave" was three units (regardless of the unit selected for the measurement), giving a logarithmic length for one period of the wave of six units.[270]

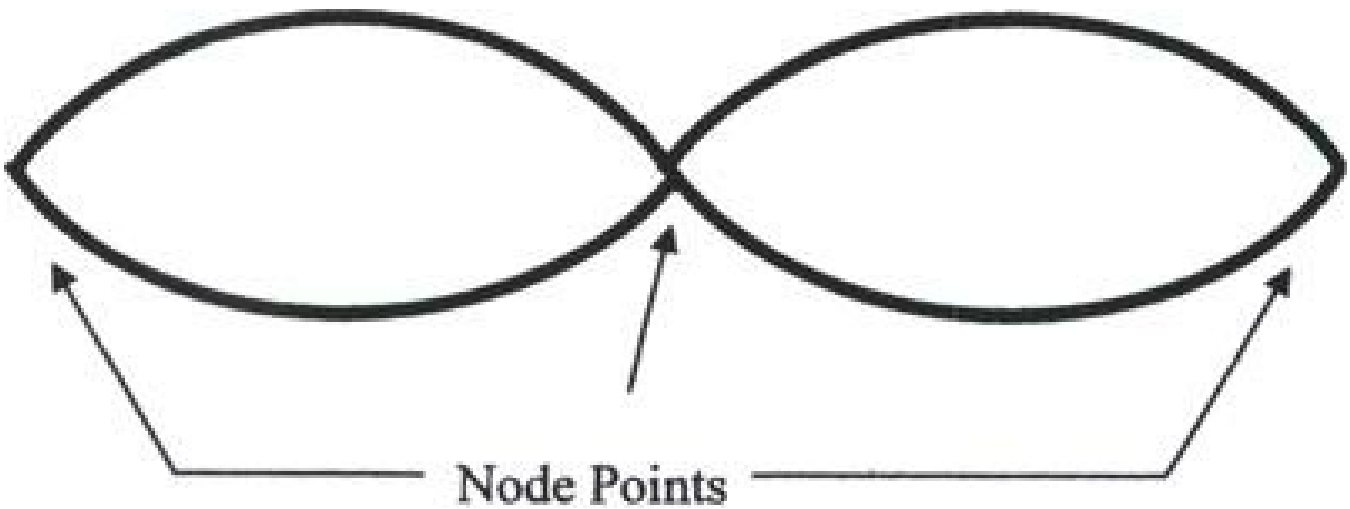
The significance of the existence of this standing pressure wave may be an explanation for the phenomenon of gravitation, for "the global flow of matter in the direction of the node points of the standing density wave" would constitute a mechanism for the explanation of gravity,[271] a mechanism that is quite different than the space-time warping properties of Einstein. For Einstein's theory — and hence for standard physics since that time — gravity is the warping of space-time in the presence of a large mass. But for global scaling theory, both the warping and the large mass itself are both the *results of some further underlying cause*. For global scaling theory, the "warp" is more fundamental, existing in a kind of "acoustic wave in the medium", a stress in the medium that *gives rise to* local aggregations of mass and of local spatial warping. Moreover, the standing pressure wave gives another explanation for the background microwave radiation of the universe. Indeed, the Big Bang is not the explanation for this.[272]

But there is another result of global scaling theory that would have delighted De Lubicz. A standing wave can only form "if the medium in which they propagate is bounded."[273] If one recalls our "squeezed rubber ball" analogy from *The Giza Death Star*, and expands the size of the rubber ball to include all known observed space and the objects in it, one will have an approximation of the idea behind Global Scaling Theory. Consequently, energy must be entering our universe constantly "from outside", i.e., from an exchange

of energy with other universes,[274] most likely from universes of higher dimensions. The energy that flows into this standing wave can only be fed into the node points. Matter, accordingly, collects here. If we recall for a moment that these standing waves are in fact *three dimensional* or "spherical" longitudinal waves, i.e., that they are fundamentally acoustic in nature, we have a possible explanation for the real paleophysical basis for the ancient doctrine of the harmony of the spheres, as well as for the phenomenon that so many ancient megalithic sites on our own world appear to be constructed around the "node points" *where these waves interfere* on the earth's surface.

And needless to say, any weapon using interferometry as a means to establish a disruptive standing wave in the medium itself would be an extraordinarily powerful weapon. Such a weapon would *require* that it be as exact an analog of the fundamental geometry of local space as possible if it were to be able to couple to and oscillate the underlying standing wave of that space. In this effort, an exact knowledge of the node points is essential:

> Exact knowledge of the harmonic structure of logarithmic space is the gateway to global scaling. In order to open the fate one needs the key: natural standard measures... Natural standard measures are themselves values of node points. In the node point of a standing wave, vibrations do not occur; there is stillness.[275]



For Muller, the practical implications of all this are two-fold: first, it would allow communication over vast distances, since systems isolated over great distances from each other in normal space can simultaneously be quite close in logarithmic space. Second, "a modulated standing gravitational wave can be demodulated in any location on Earth, on the planet Mars, or even outside the solar system at the very same moment in time..."[276] Needless to say, *the exact same principle would be involved in weaponizing the phenomenon.* And as many have observed, the Great Pyramid of Giza stands over just one such node point on the "earth grid."

E. The Hieroglyphic Symbol and Magic

A kind of "analogical action at a distance" is clearly implied in such physics, and this notion would have also pleased De Lubicz, for in his understanding, this was the very essence of Egyptian "sacred science" or magic. While it is not possible to go at length into his understanding of the magical nature of the hieroglyph, two things should be mentioned in connection with the paleophysical perspective of *The Giza Death Star*. The essence of this form of writing lay in its use of a basic *form*, universalized to illustrate a basic *function*. Consequently, the foliage of a plant, for example, could come to represent respiration in general.[277] It is this in turn that lays at the basis of Egyptian magic, for seeking an identity or analogy of *function* between discrete things it was thought that action could be influenced at a distance. The hieroglyph was thus the best *example* of this, since the glyph was "wisely chosen" to represent and embody the function. It was, so to speak, not mere writing which one encountered, but an evocative talisman, invoking the very things it also communicated. There is thus power, *real* power, in the writing itself, provided one enters adequately into the mentality of ancient Egypt itself and perceives the underlying function.

A possible point of entry into this type of mentality is afforded by "psychotronics." Basically, psychotronics emerges from the dialectical materialism of Marxism, a doctrine that allowed or indeed compelled scientists in the former Communist bloc and in the Soviet Union itself to pursue underlying physical causes and explanations for phenomena that their western counterparts would regard as "paranormal" and hence outside the scope of normal scientific investigation.[278] Czechoslovakian scientists actually coined the term "psychotronics" in order to pursue their investigations into "psychic" phenomena unencumbered by Communist censors. Out of this study a whole new set of strange devices originated, "machines" whose power seemed to work solely on the basis of two things: their *shape*, and the ability of their individual owners to "charge" them or "tune" them to their own individual psyches.

But the most famous of these types of devices might be the "Hieronymous" machine, named for its inventor, Dr. Thomas Galen Hieronymous. To see how this strange device might relate to the science that might once have been the basis of Egyptian hieroglyph writing and magic, we must examine the machine itself, and one of its principal investigators and users.

The machine itself was a simple device, given a patent by the U.S. Patent Office in September of 1949.[279] The machine was "built around a broad band voltage amplifier" and was designed simply to detect and analyze metal alloys cheaply and accurately.[280] But strangely, approximately 20% of the people who bought and used the machine failed. They simply could not make it work. And there appeared to be no reason for the failures.[281]

However, one satisfied customer bought and successfully operated the machine. The author and magazine editor John W. Campbell Jr. could work and use the machine, but he was more intrigued by the scientific possibilities that were suggested by its unusual failure rate, so he set out to investigate. Assembling a broad cross-section of volunteers he began tests, hoping to find some common denominator among those who could not make the machine work.

As investigator Herbie Brennan puts it, "During the tests he found something utterly bizarre."

> A student volunteer set up the machine, tuned it and began his analysis of various test samples. Then to his astonishment, Campbell suddenly noticed the young man had forgotten to plug it in.[282]

The machine's inventor, Dr. Hieronymous, had discovered, so he believed, a new form of energy which he called "eloptic", an energy that appeared to be especially radiated

by metals and minerals.[283] The machine was a standard electronic machine consisting of coils, wires, and so on, and like all electrical machines, Campbell had observed that it ceased to function when tubes burned out or connections came loose.[284]

The "eloptic" radiation it allegedly detected was a different matter, however. Orthodox scientists and engineers came forward to denounce the energy as described by Hieronymous as being in contradiction with quantum mechanics and so on.[285] Nonetheless, the patent was granted, the machine *often* worked, though the reasons why it didn't in some cases remained obscure. It behaved like a normal electrical device, except now a student had made it work, when it wasn't even connected to a power source.

Most people would be tempted to ignore the phenomenon, plug it back in, and continue as if nothing had happened. But for Campbell, the odd behavior of the machine called for further investigation. First, he eliminated the obvious: the machine was not functioning because of the build-up of static electricity. "Then he ran further tests to ensure that it would indeed continue to function without electricity. It did. The incident with the student volunteer was not a one-off. Finally, he set out to find an explanation."[286]

The explanation Campbell found would have pleased De Lubicz, for clearly if an electrical machine was functioning without electricity, then its appearance as an electrical machine was only accidental. It was some *other* kind of machine. Campbell evolved a theory: "the relationship between the various parts somehow functioned as a thing-in-itself. In other words, it was the relationship between the parts that made the machine work, not the parts themselves."[287] Deciding to test his theory, he built a Hieronymous machine "in which the soldered circuits were replaced by a wiring diagram. The machine worked..."[288] As if that were not enough, in 1957 another engineer named Harry Stine re-performed Campbell's experiment, building a machine according to Campbell's instructions. Using the dial, coil and prism of the original machine, but inking the circuits on a clear white card, he re-performed Campbell's experiment. The experiment worked once again, and kept doing so for several years until it finally died. Stine discovered that to get it working again, all he had to do was re-ink the circuit diagram.[289] While this might suggest that the ink itself was somehow conducting electricity, it is nevertheless difficult to see how a two-dimensional circuit diagram would not simply "short-out" where the circuit lines would cross on the diagram. In other words, Campbell may have stumbled on to a tenet of ancient Egyptian magic, namely, that the preservation of functional identity in their proper algorithmic order, even if only symbolically might in itself constitute a basis of action.

F. Some Conclusions

Schwaller De Lubicz's work points demonstrably and conclusively to the high order of Egyptian mathematical knowledge. More importantly, it points to a high order of "magic", i.e., to a science that was, perhaps, not fully known nor understood by the ancient Egyptians, nor even fully practiced by them, but nevertheless more or less *preserved* As his work makes so abundantly clear, and as he himself states on many occasions, this means that Egypt was preceded by some other civilization, one that has every indication of being incomparably more highly developed.

For our purposes, we see clear indications that behind the Egyptian metaphor of the primary scission, there is not merely a metaphysics, but a metaphysics that is profoundly capable of formally explicit modeling. In short, we see suggested a topological metaphor for the physical medium itself, a metaphor that expresses itself in the mathematical language of harmonics that surrounds the mysterious number φ and all its latent geometric implications. As Schwaller amply demonstrates over and over again in the hundreds of pages of his *Temple of Man*, the number and its implications were well known to the ancient Egyptians, long before the Golden Ratio became associated with classical Greece.

This topological metaphor, moreover, is one wherein *non-equivalence and non-equilibrium* form a primary condition for all subsequent science. This non-equilibrium condition of the medium, as Dr. Hartmut Müller persuasively argues, is a fundamental condition of the medium, since standing pressure waves constitute its basic fundamental structure. As De Lubicz points out — in almost too many places to catalogue — this non-equilibrium is essential, for a mere equilibrium, a mere mathematical *equivalence* or identity of the parts resulting from the primary scission would still be nothing.

The profound implication for De Lubicz is that consciousness and intelligence are the all-important ingredients for *all* differentiation. Thus, if one place this point in the backdrop of global scaling theory and its understanding of nodal points on the logarithmic standing wave in the medium, we see perhaps one basis for why so many insist that the Great Pyramid is a sort of "consciousness portal", a channel for raising consciousness. We perhaps have an understanding of why, too, so many record having unusual psychological experiences — even no less than Napoleon Bonaparte did - in or near the Great Pyramid; they *would* have such experiences in the presence of any oscillator-amplifier of that standing wave in the medium. Situated as it as at a nodal point, it likewise is a "portal," an entry-point, into the logarithmic space of that standing wave in the medium, a structure that cannot help but influence consciousness as well. When fully functional those many millennia long ago, one can only imagine the effect it may have had on the consciousness of those in its vicinity.

So too, it may have enabled communications over vast perhaps even galactic distances, as Dr. Muller avers for his Global Scaling Theory's standing wave.

But one thing remains clear.

There is an exploded planet in the solar system, and the solar system that remains is therefore broken.

Ancient texts record the destruction of that planet in a war, by a weapon of unimaginable power. Those texts strongly suggest the type of "scalar" or "standing acoustic wave in the medium" that we see now might clearly once have been the basis of the ancient Egyptian's understanding of the primary scission and the basis for all their practice — deteriorated as it was from the paleoancient Very High Civlization that preceded it - of sympathetic magic.

And there is only one building in the entire known world that appears to possess all the essential components, the necessary nonlinear materials, and all the mathematical and dimensional analogs, to couple to such a structure in the medium. This building has undergone some significant internal destruction in its past.[290] One can imagine, on Müller's Global Scaling Theory, much *simpler* and much *smaller* devices and structures for communication. So its sheer size and complexity, it many systems analogs, betoken, and are commensurate with, another far more sinister purpose: it *was* that weapon.[291]

It sits as the dominate centerpiece in a compound near the Sphinx, a possible memorial to one of the most nefarious characters in human history....

6.

NON-EQUILIBRIUM PALEOPHYSICS: PAUL A. LAVIOLETTE AND THE PARADIGM OF ANCIENT CREATION SCIENCE

> *"The evidence against relativity is now so overwhelming that we must acknowledge that we have entered a new era in which the special theory of relativity must be abandoned and serious consideration be given again to the ether concept."*
>
> *Paul A. LaViolette, Subquantum Kinetics: The Alchemy of Creation*[292]

The work of physicist Paul A. LaViolette was covered briefly in our examination of paleophysical principles in the first book of this trilogy, *The Giza Death Star*.[293] However, the crucial principle of non-equilibrium in his study of systems inter-reactions was only briefly treated, since it required a context in hermetic traditions best reserved for treatment here. With the analysis of Schwaller de Lubicz in hand, we may now examine La Violette's views more thoroughly, since they are formed in very large part on the basis of his own very thorough — if not always thoroughly convincing — examination of ancient Egyptian and hermetic philosophy.

For LaViolette, as for many other physicists, engineers, and chemists, western science and particularly physics has been on the wrong track for some time. Indeed, as he notes toward the beginning of his study of this ancient "science of creation," there is a sense of urgency that hovers over his work:

> There seemed to be an urgency about the whole affair. I was given to understand that, sometime back during the course of its development, Western science, or more specifically physics, had mistakenly taken the wrong turn. It was not that its experiments were improperly construed or that its observations were improperly made, it had to do with the theoretical framework that had been set up to interpret them. The errors were at a very basic assumptive level. I was shown that the classical physicist's view that physical reality is comprised of inert structure at its most basic level was wrong. I saw that nature at its most fundamental level is instead perpetual balanced change, like life itself.[294]

As LaViolette puts it, the new paradigm came not from this "inert" view of physics, but from chemistry:

> This new approach to subatomic physics which I later came to call subquantum kinetics, was based not on mechanics, but on chemistry, not on static structure, but on process. This new microphysics followed an avenue that had been overlooked by eighteenth- and nineteenth-century ether theorists for the simple reason that chemical waves and "dissipative structures" had not yet been discovered at that time.[295]

For LaViolette, this new physics or "systems kinetics" also had a profound metaphorical expression in the major arcana of the standard Tarot deck. As he puts it, "the Tarot was describing the science of system genesis, the process by which ordered forms (systems) spontaneously spring into being."[296] Thus, there is a profound influence of "paleophysics" on the development of LaViolette's views, given the roots of the Tarot's major arcana in Egyptian hermeticism.

This "paleophysical turn," analogous to the Platonic "turn" of the soul from images to "mathematicals" in his famous allegory of the Cave,[297] is for LaViolette no passing fancy but is rather quite the crucial point in his broad theoretical view:

> Modern scientists have only in the past few decades begun to understand and formulate similar concepts that explain *how natural systems undergoing continuous transformation and flux spontaneously self-organize ordered patterns and structures.* Systems theorists have applied these order-genesis concepts to a variety of scientific disciplines to describe how tornados form in a turbulent atmosphere, how chemical concentration patterns self-organize in reacting chemical solutions, how proto-organisms may have first developed out of nutrients in the Earth's primeval oceans, how new social orders emerge, and how creative thoughts spontaneously come into being. As recently as 1973 these ideas were applied to the micro-physical realm to develop a theory of how matter and energy first came into being in our universe. So it is, indeed, quite surprising to find that specific myths and lore from the dawn of recorded history use similar concepts to construct a highly sophisticated cosmological science.[298]

But if physics "took a wrong turn," in what did that wrong turn consist?

To answer that question, one must examine briefly what LaViolette has to say concerning the subject of the medium, or "aether", itself. As he rightly observes, the classical aether of nineteenth century physics was "inert and unchanging, whereas the more ancient version was conceived to be an active substance, one that transmuted and reacted much like chemicals in a reacting solution."[299] As was seen in *The Giza Death Star*, this assumption of an inert aether by nineteenth century physics led to the notion of an "aether wind" or "aether drag," an idea that set up the now famous Michelson-Morley experiment, which in turn paved the way for Relativity.[300] But for LaViolette, it is highly significant "that the ancient mythmakers chose a reaction-diffusion medium as the

primordial substrate for physical existence. In effect, they elected to follow a theoretical path that is far more sophisticated than that followed by our own classical physicists."[301] For the classical physics of the nineteenth century, the aether was but a "wave carrier," whereas for the newer and simultaneously quite older view, the aether was a wave *creator*.[302] This type of "reaction-diffusion" wave, so important to recent developments in chemistry, is a "fundamental part of cell metabolism," and thus, "the ancient mythmakers were developing an organic, living-system approach" to physical mechanics, exactly as we discovered in *The Giza Death Star*.[303]

Briefly put, then, the problem in modem physics, the "wrong turn," is twofold. First, the wrong turn was made in viewing the aether as an passive and inert medium. This set up the Michelson-Morley experiment with its view of a "flat local space," and its non-detection of an aether drag. This in turn set up the vast theoretical construct and reinterpretation that we now know as Relativity. And it is Relativity that is the *cul de sac*, a perpetual circle of wrong turns, which exercises its distorting hold over modem physics.[304] While its predictive power in certain areas is well-established, certain of its fundamental assumptions need to be challenged.

A. LaViolette and the Problems of Relativity

LaViolette, as an academically credentialed physicist, is well aware of the importance of Special and General Relativity in the formulation of the theoretical edifice of modem physics. Appropriately, he spends a great deal of time pointing out its many signal difficulties, and in so doing, exhibits its character as more of a dogma maintained by a priesthood, rather than a scientific theory.

The Michelson-Morley experiment is perhaps the most famous experiment in 20th century science, bar none. Its basic premise was very simple. If there is a static, inert aether, one should be able to detect it by splitting a beam of light, running one beam parallel to the direction of the earth's rotation, and the other perpendicular to it, and then recombining the beams on an interferometer to detect the phase shift of the beams. If there was a shift in the phase of the beam of light traveling parallel to the earth's rotation, then an interference pattern would result when the beams are recombined, since they would no longer be in phase with each other, and thus a "drag" effect would be detected and the aether would be proven.[305]

The results of the experiment are now well known: no interference pattern was detected. Hence, there was no phase shift in the beam of light traveling parallel to the rotation of the earth. From this result, Einstein made his first great philosophical and interpretative assumption that laid the foundations for Relativity: "He noted that the results of the Michelson-Morley experiment could be explained in a simple fashion if one accepted the premise that the one-way velocity of light would always be equal to a constant value regardless of the observer's speed through space."[306]

But as LaViolette then notes, this new assumption — replacing an inert aether with a new inert datum, the constancy of the velocity of light — established a whole new set of counter-intuitive paradoxes. It is best to cite LaViolette at length concerning this point:

> This interpretation, of course, refuted the classical notion that the metrics of space and time are absolutes. Einstein theorized instead that the distance between two points in space or duration of a given event is an "elastic" quantity that can take on an infinite number of possible values depending on how fast an observer happens to be traveling relative to the object or transpiring event. Making space-time dependent on the observer's speed could make life very complicated. For example, suppose a person is in a crowd and simultaneously observed by a hundred people moving in a hundred different directions. If relativity theory is correct, these annoying observers should be causing that person to exist simultaneously in a hundred different space-time frames, each with its own unique space-time metric. Is one of these many space-time clones the real person? Or is his or her consciousness somehow distributed among all of them simultaneously, only to rebound into a singular state once the crowd stops observing? Indeed, this schizophrenic concept of reality is

difficult to reconcile with any commonsense view of the word.[307]

Note that for LaViolette, the primary paradox introduced by relativity is of a twofold nature, being both counter-intuitive to group observations, as well as paradoxical in its result for consciousness.

This sets up yet a further paradox, one bearing vast and profound implications for the subsequent development of theoretical physics, for Relativity's counter-intuitive nature and highly mathematical formalism meant that physicists became accustomed "to thinking about electromagnetic phenomena solely in mathematical terms and to working with field equations divorced from any kind of concrete conceptual grounding,"[308] that is, mathematical formalism assumed primacy over observation.

Then, as we saw in *The Giza Death Star*,[309] a French physicist named Georges Sagnac stepped in to say "not so fast." The Michelson-Morley experiment had measured the wrong thing in the wrong place in the wrong way, for local space was not flat and neatly rectilinear, but *rotating*. Thus, Sagnac redesigned the experiment to split a beam of light and run one beam on a rotating platform in the same direction as the rotation of the platform itself, and running the other beam *against* the rotation, and then re-interfering the beams to detect a phase shift interference pattern. When this was done, not only was a phase shift detected, but Sagnac discovered that "the clockwise rotation of the turntable caused the fringes of the interference pattern to shift by an amount proportional to the turntable's speed." [310] More importantly, Sagnac concluded that this was demonstrable proof of an aether. As Sagnac put it "The observed interference effect is clearly the optical whirling effect due to *the movement of the system in relation to the ether* and directly manifests the existence of the ether,"[311] and notably, this aether is a *dynamic*, and not an inert, aether.[312]

Relativity has had, of course, its critics, but perhaps none is so trenchant as that of Richard Moody, Jr. In an article in *Nexus* magazine, Moody's attitude toward Einstein's famous theory is evident from the title: "Albert Einstein: Plagiarist of the Century."[313] Taking a primarily historical approach to Einstein's famous theories, Moody points out that his famous equation, $E=Mc^2$, implying the conversion of matter into energy and vice versa, was not all that revolutionary a notion. The basic principle underlying the famous equation was known as early as 1704, when Sir Isaac Newton observed in his *Opticks* that "Gross bodies and light are convertible into one another."[314]

Einstein's famous equation appeared in his 1905 publication on special relativity in a paper entitled "On the Electrodynamics of Moving Bodies." The paper contained not a single reference to prior work. But the case for Einstein's "genius" becomes much more shaky the more one examines the historical record. The famous equation itself was known as early as 1875, in the work of S. Tolver Preston. More importantly, it can be clearly traced to the famous French mathematician and topologist, Jules Henri Poincaré in the year 1900, and to the Italian physicist Olinto De Pretto in 1904.[315] Since nothing

was referenced in Einstein's paper, then there is in fact "nothing to connect the equation with anything original by Einstein." Indeed, as the famous Bell Laboratories American physicist Ives pointed out, Einstein had not even correctly derived the equation itself![316] The special relativity paper that launched Einstein's career as perhaps the most famous physicist in history is thus "seen for what it is: the consummate act of plagiarism in the 20th century."[317]

This case is made stronger by a comparison of Einstein's "work" with the work of Jules Henri Poincaré, who had not only outlined the basics of special relativity a year earlier, but who had also formulated the whole notion of "local time" and "clock synchronization" that are so much a crucial and well-known component of Einstein's theory.[318] The famous mathematician E.T. Whittaker, whose work we have cited in reference to its implications for a development of scalar physics,[319] who always referred to special relativity as the relativity theory of Poincaré and Lorentz, not Einstein.[320]

H.E. Ives not only criticizes Einstein for not having correctly derived the famous equation, but also of having mixed mechanics and kinematics in his equations for radioactive decay. The result? "Out popped the neutrino." This is not an insignificant result, nor an insignificant equation, for the neutrino is one of the most fundamental — though unproven — particles assumed by contemporary quantum mechanics. Yet, it might be based on nothing more than a methodological error by Einstein! The implication? Either "there are at least 40 different types of neutrino, or there are zero types."[321]

But it was when General Relativity was formulated that the scientific priesthood really swung into action. General Relativity had of course predicted the bending of light in the gravitational fields of large masses. The eclipse of 1919 afforded the opportunity to test and verify, or falsify, the theory's predicted values for this bending. Sir Arthur Eddington, who was in effect "lobbying" to anoint Einstein as the scientific genius of the ages, mounted an expedition to test the theory. But other scientists besides Eddington were not in such a rush to the coronation. Poor noted that the photographs from Eddington's famous expedition, while demonstrating the bending predicted by Einstein, did not necessarily prove all the assumptions that led up to it: "warped" or "bent" space, "twisted time", simultaneity or relativity of motion. And the reason was quite simple: none of these notions was, according to Poor, really directly involved with the prediction of the bending of light.[322] But G. Burniston Brown was even more damning of General Relativity. In an article entitled "What is Wrong with Relativity?" published in *The Bulletin of the Institute of Physics and Physical Society,* Brown pointed out that *even the bendings of light itself were not consonant and indeed contrary to the values predicted by Einstein:*

> From Brown (1967), we learn that Eddington couldn't wait to get it out that Einstein's theory was confirmed. What Eddington based this on was a premature assessment of the photographic plates. Initially, stars did appear to bend as they should, as

> required by Einstein. But then, according to Brown, the unexpected happened: several stars were then observed to bend in a direction transverse to the expected direction and still others to bend in a direction opposite to that predicted by relativity.[323]

Yet, the effects of the "paradigm shift" of relativity continue to exercise their deleterious hold over modem physics, since as recently as 1999 physicist Stephen Hawking still cites Eddington's "proof" as confirmation of the theory.[324]

Clearly, something is wrong in physics, and most of the data points to relativity as the culprit.

This leads us back to LaViolette once again. If there are problems with relativity, then there must likewise be significant problems with the whole edifice of modern cosmological "Big Bang" physics. And this is indeed the case.

But before proceeding to examine in detail LaViolette's non-equilibrium systems kinetics model, let us observe one way in which the same phenomenon is interpreted differently by opposing theories, depending on their underlying philosophical assumptions. This is the Doppler or "Red Shift" effect of receding galaxies.[325] The effect may be simply explained. Imagine you are next to a railroad track as a fast moving train is approaching you, blowing its horn continuously. We all know what happens as the train passes by, the pitch of the horn decreases. This is because as the train is approaching, the sound waves are more compressed, and the pitch is appropriately higher. Then, as the train recedes away from us, the pitch becomes lower because the sound waves become less compressed.

Now imagine instead the same phenomenon applied to light. As a light emitting object many millions of light years distant approaches an observer, the light waves compress, and the "color" of the light shifts toward the blue and violet end of the spectrum. Conversely, as a light-emitting object receded, the light waves would stretch to lower frequency, and thus the light would "shift" toward the red end of the spectrum.

But with light, it is not so simple. For example, in the case of Red Shift of galaxies, this *might* be due to the fact that they are receding away from an observer, as relativity and its "expanding Big Bang" cosmology and universe suggest. *However*, if there is an aether luminiferous with quasi-hyrdo-dynamic properties as the experiment of Sagnac suggests, then this red shift would be due to entirely different causes, for the aether would exercise a "drag" effect of light over great distances which would manifest as a frequency shift toward the lower end of the spectrum. Thus, in 1921, relativity notwithstanding, the physicist Nernst suggested that photons might *not* conserve energy over great distances, experiencing instead a damping effect "during their journey through intergalactic space."[326] Thus, when Hubble discovered the now well-known red shift effect of galaxies, the astronomer Zwicky proposed "an energy-conserving tired-light mechanism in which photons lost energy *as a result of gravitational drag.* "[327] Thus, even Red Shift, so often cited as "proof" of the relativistic Big Bang cosmology and its perpetually

expanding universe might in fact mean something entirely different.

The effect on science of the dogma of relativity and the vested priesthood that maintains it was exercised almost immediately, and continues to exercise a deleterious effect down to our own time. Consider for example the fact that General Relativity, much less standard field theory, did not predict any coupling effect between electrostatic fields and gravity. Thus, when American physicist Thomas Townsend Brown — well-known to researches in alternative technology and alternative scientific theories — attempted to publish a paper in 1929 on his experiments documenting just such a coupling effect, the paper was rejected by *Physical Review* precisely "because of its conflict with general relativity theory."[328] This from a scientific community that is ever-ready with a loud protest of "Galileo" any time philosophical or metaphysical assumptions are deemed to hold a more privileged position than the "assured results of modem scientific observation!"[329]

But it is one thing to criticize relativity and its result, the Big Bang dogma and its priesthood. It is quite another, however, to "look through Galileo's telescope" and propose a similarly grand cosmology. But this in fact is what LaViolette is proposing, and it is to that cosmology, and its significant links to ancient cosmological conceptions, that we now turn.

B. A New Paradigm: Systems Kinetics, Non-Equilibrium, and Ancient Esotericism

LaViolette's cosmology, a system which he calls "Model G," is born out of the general systems theory developed by biologist Ludwig von Bertalanffy and the non-equilibrium thermodynamics of Nobel prize-winning chemist Ilya Prigogine. We will follow his presentations of this model in his two works *Beyond the Big Bang* and *Subquantum Kinetics* quite closely here, and later exhibit its possible, though highly speculative, relevance to the Great Pyramid and the weapon hypothesis.

General System Theory is in essence a "synthesis of the sciences," that is, in von Bertalanffy's hands, certain general principles may be observed across several disparate types of systems, whether sociological, economic, political, chemical, physical, or biological. On his view, "systems at all levels of nature's hierarchy are governed by a similar set of natural laws" to such an extent "that the interdiscinplinary approach for such laws constituted a valid branch of scientific investigation," a branch which von Bertalanffy called General System Theory.[330] With this in view, von Bertalanffy noted that one principle feature of all systems was that of *feedback loops*, in which "the output of a transformation process subsequently becomes input to that same process."[331] Also essential to this view was that each component of such a system was a sub-system, or system in its own right, interrelated with all the other components. In short, Bertalanffy understood systems as *open* rather than closed. The importance of this openness of systems for LaViolette's Model G cannot be overestimated, for upon it his whole understanding of the ancient "science of creation" with all its feedback loops rests: "...by conceiving of the physical universe as an open system ordering phenomenon, the ancient creation science lays the groundwork for a feasible theory of cosmic creation."[332] In other words:

> Could it thus be that the matter and energy comprising our universe is also an example of order arising in an open system? The ancient philosophers, as we shall soon see, imagined the physical universe to be just such an open system, built up from wave patterns arising in an ether whose substance was continuously transmuting and reacting much like the chemical reactions that sustain a living organism.[333]

The role of feedback loops within such open systems thus means that under certain conditions a local non-equilibrium can occur that seems out of step with the second law of thermodynamics, i.e., that localized order can arise running counter to entropy. In LaViolette's hands, these local orders - arising from feedback loops that curl the output of a transforming process back into itself - are a means of tapping into and exhibiting the properties of the aether. It will be recalled that Tesla made similar claims for his Impulse

Magnifying Transformer, a device whose whole *raison d'etre* was precisely the sudden sharp shock of a local system, driving local conditions into sudden and sharp non-equilibrium.

This view differs greatly from the scientific philosophical assumptions of modem quantum mechanics. The basic *modus operandi* of modem physics has been to seek the standard building blocks of nature in ever more minute "basic particles." Consider that the history of the atom, a purely mechanistic and material concept originating in classical Greece, has undergone several transformations during the twentieth century. First regarded as the most basic building block, this notion was soon discarded when it became apparent that atoms were built of even more fundamental particles: electrons, protons, and neutrons. These in turn were discovered to be comprised of even tinier building blocks called quarks, and indeed the whole history of modem quantum mechanics has spawned a bewildering zoo of particles, sub-particles and a Gorgon's knot of reactions and Feynmann diagrams rather resembling the most tangled family tree of an ancient Greek god.

LaViolette notes therefore that "throughout this atomistic crusade, there has been a tendency to regard *structure* as the primary basis for physical reality and to relegate *process* to second place, being thought to arise from changes in the arrangement of these more fundamental structures."[334] But on his view, a much more acceptable physical mechanics would be in line with the views of the "ancient science of creation," a view that instead posits "process as the basis for the physical world, actively maintaining even the most basic of physical structures. Although they produce observable physical form, these processes are themselves not 'physical' but "meta'-physical, that is, 'beyond' the physical. They occur in a subtle ether that is inherently unobservable."[335] Indeed, this is precisely the emphasis we have already encountered in the previous chapter's survey of the work of R.A. Schwaller de Lubicz, for whom *number* — it will be recalled — was a result of a mathematical and geometric *function.* Similarly, as we discovered in our survey of Schwaller's views, the fundamental underlying condition of creation was that of harmonious non-equilibrium, since all of creation results from the initial "Grand Non-Equilibrium" of the primary scission itself.[336]

As LaViolette puts it,

> almost all of these science-laden creation myths and lore describe the ether's initial state as one of omnipresent chaos. Some myths portray this condition of disorder as being collectively produced by warring gods who randomly battle one another for control of the cosmic empire. These stories then relate how an etheric mother goddess one day seeks out a place protected from this surrounding chaos and gives birth to a unique son whom she subsequently nurtures to maturity.[337]

That is, the ether, prior to the moment of creation is a physical "nothing" since it possesses absolute uniformity and is wholly without differentiation. Once any process is applied to any portion of it, however, it undergoes differentiation: order emerges from

chaos, creation is made from "nothing," *ex nihilo.*

But this ancient version of *ex nihilo* creation, the "virgin birth" of matter and energy themselves, is quite different than the modem physical cosmology precisely in its reliance on an open systems paradigm. It is worth citing LaViolette extensively in this regard:

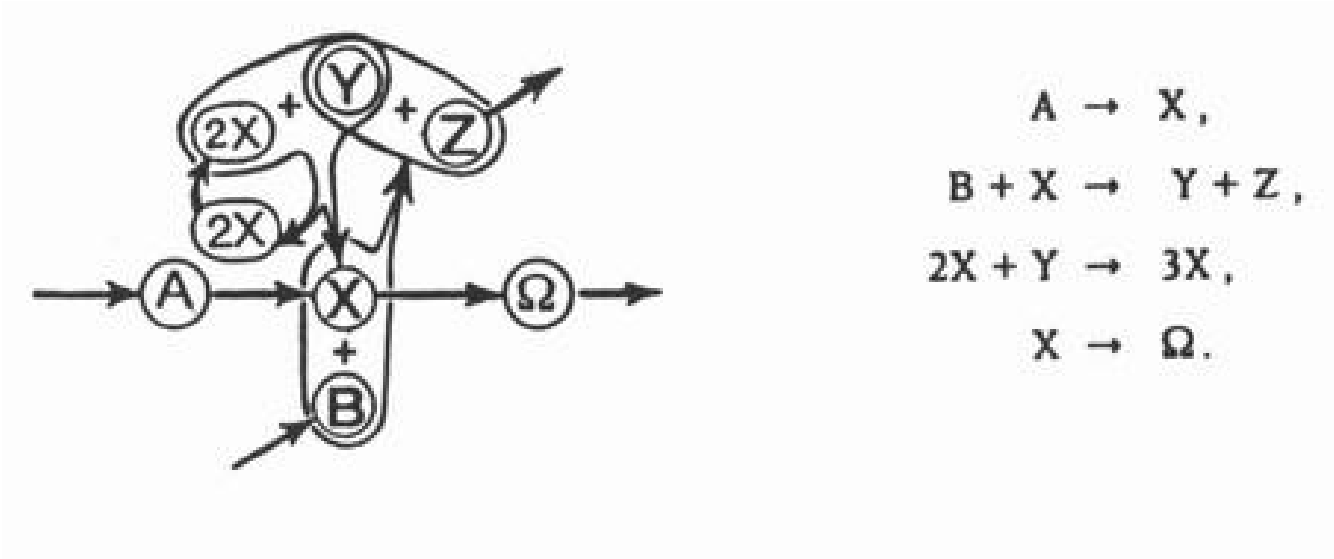
> The closed-system approach to modern cosmology also has difficulty accounting for the origin of the universe. The second law proclaims that if the universe is a closed system, material order (matter and energy) should not have come into being of its own accord. The first law of thermodynamics also rules out the possibility of physical creation. This energy conservation assumption, which claims that energy can be neither created nor destroyed, only converted from one form into another, has worked fairly well for the kinds of laboratory experiments thermodynamicists conduct, but it encounters quite an embarrassing situation when taken into the cosmological arena. Namely, the very existence of the physical universe process that at some time in the past this law must have been violated in a very significant way.
>
> Cosmologists have attempted to minimize the apparent contradiction by suggesting that the universe emerged in a single big nang explosion and that the energy quantum producing this explosion was created in an extremely short instant of time, an instant so short that anything might be possible, even a tremendous violation of the energy conservation law. Consequently, twentieth-century cosmology proposes that the act of physical creation was a highly improbable and perplexing event and that the more usual circumstance, which has prevailed for the vast majority of the time, has instead been the destruction of order. It pictures the universe continually running downhill, somewhat like a windup clock gradually spending its mainspring. Fortunately, the open-system ether physics encoded in ancient myths and lores (sic) offers a much more optimistic cosmology that is scientifically feasible. Since thermodynamics permits order genesis to occur in a universe that functions as an open system, matter and energy creation become the norm, rather than a primordial abnormality.[338]

Replacing this closed system with an open system creation *ex nihilo,* creation from an undifferentiated aether to which a *process has been applied* reveals the transformation, for in this system a "fundamental particle" would actually be "a pattern composed of ever-so-tiny and undetectable etheric units maintained *in a state of transmutative flux*."[339]

Now let us see how, exactly, LaViolette's view of creation as being the result of a non-equilibrium condition in a transmutative aether actually works. LaViolette first indicates that his "Model G" reaction-diffusion system stemmed from the ground-breaking work of chemist Ilya Prigogine and the Free University of Brussels. Using a computer simulation of chemical reaction waves in a medium the "Brusselator" system not only was able to

model propagating waves but was capable of generating *standing* waves.[340] The Brusselator's system is simplicity itself, as the following diagram of the system indicates.

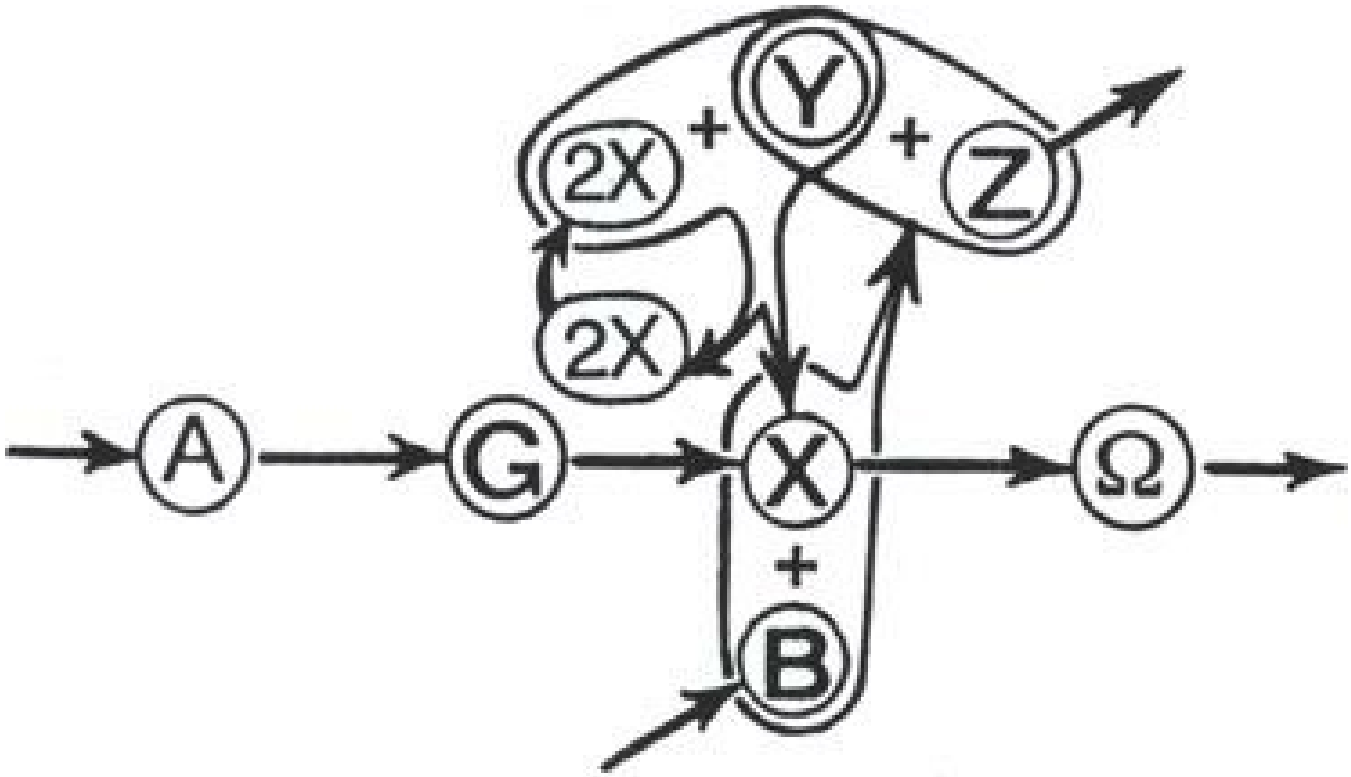
The *"Brusselator" Reaction System and its Feedback Loops (from* Beyond the Big Bang, *p.* 53)



Note how the feeback loops, described by the four simple systems kinetics equations on the right, curl the processes back into the system.

LaViolette's "Model G" differs from this system only in one, but one very significant, respect, as the following diagram indicates.

La Violette's "Model G" (From Beyond the Big Bang, *p. 63*)



The system's kinetic relationships are thus modeled by five systems reaction equations:

$$A \rightarrow G$$
$$G \rightarrow X$$
$$B+X \rightarrow Y+Z$$
$$2X + Y \rightarrow 3X$$
$$X \rightarrow \Omega$$[341]

Note what has been added: the systems state represented by "G" and the two equations A → G, G → X. *Also note how the equation* 2X+Y → X *is diagrammed: the "3X" component is split into a* "*2X*" *and the original* "*X*". This will become very important once we view the feedback loops nested in the Great Pyramid.

While this may seem a superfluous step if one views these as merely mathematical equations, it is important to bear in mind that they are not. They represent transformations in nodes of an overall system. Thus, the "A" component would correspond to the undifferentiated medium or aether. The resultants G, X, and B would correspond therefore to the initial process of differentiation of the medium. In short, what LaViolette's diagram reveals is the same sort of "ternary" structure that results from such differentiation of the medium as was the case in Schwaller's reconstruction of the ancient Egyptian cosmology in *The Temple of Man*! Now note also what happens if this first non-equilibrium process is *not* repeated: the system then passes into quasi non-differentiation again, represented by the equation X → Ω. Thus an astonishing paradigm may be gleaned from the feedback loops of the diagram: *the fundamental systems state of all creation and any sub-systems within it is non-equilibrium, and this can be achieved only*

be recursive transforming and transmutative processes, i.e., by recursive topological mappings of the sort represented by equations $B + X \rightarrow Y + Z$, $2X + Y \rightarrow 3X$. These feedback loops in the systems equations by the same token represent a kind of "standing wave" in the system, as the new information gained by each successive repetition of the process yields more information in the system.

C. [Back to the Pyramid: A Highly Speculative Application of Systems Kinetics Analysis to the Feedback Loops of the Pyramid

[What has all of this to do with the Great Pyramid, and more particularly, with it being a coupled oscillator? In the preface to first book of this series, *The Giza Death Star*, I outlined the basic premise behind the weapon hypothesis in the last paragraph on page ii. The last sentence of that paragraph states that "since so many of its dimensional measures appear to be harmonically resonant to each other, the Pyramid, as a coupled harmonic oscillator, seems constructed of several oscillators nested within the structure in such a fashion as to suggest a set of feedback loops being used to amplify that oscillated energy."[342] I expanded upon this idea in *The Giza Death Star Destroyed* by demonstrating that the dimensional measures of the internal chambers — "the Queen's Chamber, the Grand Gallery, the Antechamber, and the King's Chamber"[343] — comprise precisely such a set of nested feedback loops, utilizing harmonic multiples of the coefficient of Planck's Constant encoded into the dimensions, and all in the Sumerian ratio of 6:8::9:12! Now let us observe the one possible systems kinetics of these feedback loops, using LaViolette's "Model G" reaction diffusion equations.

In *The Giza Death Star Deployed* I gave the following table of the harmonic relationships of the dimensional measures of the interior chambers of the Great Pyramid:[344]

Queen's Chamber	***Harmonic***
Niche Bottom (N-S) 20.60659	1
Niche Depth (E-W) 41.21319	2
Queen's Chamber, contin.	***Harmonic***
Niche Top (N-S) 61.81978	3
Grand Gallery	
Ramp Width	2
Roof Width	2
Distance Across Great Step(N-S)	3
Width Over Ramp Top	4
Distance Across Great Step(E-W)	3
Length of Roof	9 (9.06)
Antechamber (First Low Passage)	
Height	2
Width	2
Length	2.5
Antechamber Proper	
Face of Boss to Wall Width	1
Floor Width	2
Height of Boss from Floor	2
Length of Granite Floor	5
Height of East Wainscoat	5
Antechambe (Second Low Passage)	
Height	2
Width	2
King's Chamber	
Coffer Width	≈2
Coffer Height	2
N-S Width of Whole Chamber	10
Height of Chamber	12
Diagonal of E-W Width of Chamber	15
E-W Length	20
Floor Diagonal	22

Now let us see what possible systems feedback loops are implied in these harmonic relationships:

Queen's Chamber	***Harmonic***	***System Kinetic***
Niche Bottom (N-S) 20.60659	1	G→X
Niche Depth (E-W) 41.21319	2	B
Niche Top (N-S) 61.81978	3	B+X→Y+Z
Grand Gallery		
Ramp Width	2	B
Roof Width	2	B
Distance Across Great Step(N-S)	3	B+X→Y+Z
Width Over Ramp Top	4	2(B)
Distance Across Great Step(E-W)	3	B+X→Y+Z
Length of Roof	9 (9.06)	3(B+X→Y+Z)
Antechamber (First Low Passage)		
Height	2	B
Width	2	B
Length	2.5	B(?)
Antechamber Proper		
Face of Boss to Wall Width	1	G→X
Floor Width	2	B
Height of Boss from Floor	2	B
Length of Granite Floor	5	2X+Y→2X, B+X
Height of East Wainscoat	5	2X+Y→2X, B+X
Antechambe (Second Low Passage)		
Height	2	B
Width	2	B
King's Chamber		
Coffer Width	≈2	B
Coffer Height	2	B
N-S Width of Whole Chamber	10	(2)(2X+Y→2X, B+X)
Height of Chamber	12	(4)2X+Y→2X, B+X
Diagonal of E-W Width of Chamber	15	(5)B+X→Y+Z
E-W Length	20	(5)2X+Y→2X, B+X

While this most certainly is not the only way one might understand the Pyramid's nested feedback loops along the lines of LaViolette's "Model G" (or some similar system kinetics), this interpretation does serve to suggest that the feedback loops are deliberately designed to increase the Pyramid's efficiency as an oscillator *of the medium itself*. Note that LaViolette's "3X" is written as "2X, B+X", since this is what his diagram implies. Note also that the final stage of the process seems deliberately to revert to the very first stage, G→X. Since G→X was interpreted to be equivalent to the "primary scission" of the undifferentiated medium itself, then this "systems kinetics" analysis of the feedback loops seems to suggest that the Pyramid was deliberately designed not only to encode various harmonic relationships, but that these in turn are being used to model a very basic and very generalized topology and systems kinetics of that primary scission. The significance of this speculation will become apparent in chapter nine, and the appendix to chapter nine.

[But one thing that does emerge from such a systems analysis of the Pyramid, be it in terms of LaViolette's or some other model, and that is that the Pyramid appears to be a non-equilibrium aetheric machine par *excellence*. These feedback loops tend to suggest almost a *rotating* standing wave. And rotation can do some very interesting things to mass and gravity, as we shall now see.]

7.

MONATOMIC PALEOPHYSICS: LAURENCE GARDNER AND THE MASS DISPLACEMENT PROPERTIES OF MONATOMIC GOLD

> *"At all stages of its history the sacred 'powder of projection' was reckoned to have extraordinary powers of levitation, transmutation, and teleportation. It was said to produce brilliant light and deadly rays, while at the same time being a key to active physical longevity. In today's world, the Institute of Advanced Studies describes the substance as 'exotic matter' and its superconductive powers have been claimed by the Center for Advanced Study as 'the most remarkable physical property in the universe.* "'
>
> *Laurence Gardner, Lost Secrets of the Sacred Ark*[345]

Laurence Gardner is perhaps best known for his works of careful reconstruction of European royal bloodlines, a reconstruction that he has carried out all the way to the distant and remote reaches of ancient, and even paleoancient history. As such, his work traces such bloodlines through the tangle of ancient mythology, lore, and esoteric Jewish, Egyptian and Sumerian traditions all the way back through Egypt to their ultimate precursor, the paleoancient Very High Civilization that has in part preoccupied us in these three books. It may seem odd, therefore, that in the middle of these researches, he should have written a singular and signally important work seeming to have little to do with such genealogical research. That work was called *Lost Secrets of the Sacred Ark: Amazing Revelations of the Incredible Power of Gold* But in fact this work is a crucial part of his research, for it uncovers what may be the hidden motivations behind many ancient wars and power struggles from the conflict between the Hebrews and Egypt, Judah and Babylon, down to our own contemporary struggles to free ourselves from the overlordship of government and corporate repression of alternative energy and technologies. Indeed, Gardner's work in this respect is in every sense a magical and alchemical work. And it all turns about the answer to a very important question:

A. Why is Gold Really so Valuable?

Gold has always been a valuable element. A pure yellow metal, known for its beautiful luster, it has long adorned human jewelry, temples, churches, synagogues, mosques. It has been used to decorate paintings, the pages of mediaeval manuscripts, and the diadems of kings and emperors, of khans and sultans. Governments have long sought to base their currencies upon it. The electronics industry requires its electrical conductive properties in some applications, and even the nuclear industry uses gold to store highly enriched uranium, since its shielding properties are as great as lead's, yet its purity does not corrupt the even more precious uranium it contains. All this is the standard set of reasons given for gold's "value" and "importance."

But if one subtract from this list the obvious modem practical uses and applications of gold, then a rather peculiar thing emerges. It appears to have been good for nothing but decoration. So why is gold *really* so valuable?

> The vulcans of Mesopotamia knew it, the craftsmen of Karnak knew it, the Lord of Mount Horeb knew it, as did Moses, King Solomon, and many others of the distant past. The difference was that they knew "why" gold was important, whereas for centuries since (like so many wisdoms of olden times) the nature of this importance was lost and forgotten.[346]

Gardner then notes a curious thing about recent gold transactions on the global commodities markets:

> (With) the approval and involvement of the IMF, Western Treasuries are swapping our gold for fickle losses that threaten economic security. Why are they doing this? And who are the mysterious buyers, whose identities are so well guarded by the vendor governments?
>
> Details of these auctions are given in Appendix III: Gold for Sale, but for now it is sufficient to suggest that these Treasury exchanges have arisen because it has recently been rediscovered "why" gold is important, just as it was known thousands of years ago. Those doing the buying are acquiring a necessary base substance for a new technological age, while the sellers are content to take losses so as to enable the new regime. At the same time, the balance is weighed against the economic collapse of certain key world industries as others come to the fore. In short, the scientific Day of the Ark is close upon us and it seems we are to give with one hand in order to receive with the other.[347]

In other words, somewhere, someone rediscovered something truly astonishing about gold, something that had escaped the modern world's physicists, chemists, metallurgists, jewelers and engineers, but something that the ancients knew. Moreover, as Gardner

clearly avers, this “something” clearly threatens the existing economic and political order with the promise of a “new technological age,” i.e., an entirely new type of technology.

But what, precisely, was that “something”? And what has it to do with an ancient Very High Civilization, weapons of mass destruction, and the Great Pyramid?

B. Petrie's Unusual Sinai Expedition and Its Suppressed Findings

Not surprisingly, the answer to that question lies in Egypt. In an expedition into the Sinai peninsula to explore archaeological references concerning the Hebrew Exodus from Egypt, the world's foremost expert on the Great Pyramid, Sir William Flinders Petrie, discovered something very unusual. Not only had he discovered the actual location of the biblical Mount Horeb, but, after having climbed to the summit of a plateau some 2,600 feet above the Plain of Paran in the Sinai, Petrie made "a monumental discovery:" the ruins of an old Egyptian temple dating back to "the time of the 4th -dynasty pharaoh Sneferu, who reigned about 2600BC."[348] But what was more remarkable about Petrie's discovery was its *suppression.*

Having recovered a vast inventory of objects from this previously unknown temple, many of them were simply secreted away from view, and most knowledge of Petrie's unusual Sinai expedition disappeared with them. The reason for this suppression, according to Gardner, is that the discoveries at a location far removed from the hitherto presumed location of the mount of Moses contradicted then existing ecclesiastical interpretations of the Exodus.[349] But what, really, was so threatening about a mere "change of location" for the events recorded in the Torah such as the giving of the Law? Rabbinical and ecclesiastical authorities both had little to lose and much to gain from an archaeological vindication of the biblical account. Clearly then, the threat came from something else: the existence of a major Egyptian temple, far removed from the major centers of Egyptian government and religion, in a remote region of the Sinai, on top of a high plateau; the threat came from the existence of the temple itself, and what was found there.

Moses was an Egyptian name, not a Hebrew one, and according to the biblical account itself, he had been raised in a pharaonic house, and thus most likely knew many of the secrets of Egyptian dynasties and religions. So it would appear not only that Moses deliberately led the Hebrews to this precise location, but led them there with a purpose: he was seeking something, and the "something" were the objects in the temple.

> It transpires that since 1906 a great number have been kept out of harm's way behind closed doors, with very few items presented for public view. From what can now be ascertained, some 463 items were officially removed from the mountain temple — everything from large obelisks and stelae to small wands and bowls. Fortunately, a whole new generation of individuals is now responsible for the artifacts and, upon being reminded of their existence (with Victorian-style constraints no longer applicable), the custodians are indeed showing some enthusiasm in this regard.
>
> Currently, I have access to a museum database list of some 114 specified items from Mount Serâbît. Although individually logged, numbered, and described, the

> relics have been crated in storage for decades. Cataloges as being from the "Findspot: Egypt: Sinai, Serâbît el Khâdim," these include offering tables, statues, stelae, and an altar, along with vases, amulets, plaques, wands, and tools. The various pharaonic cartouches and inscriptions denote an extended time frame from the 4th dynasty, through the Middle Kingdom (with a particular emphasis on the 12th dynasty), the New Kingdom (especially the 18th dynasty time of Moses) to the Ramesside era, culminating again with the 20th dynasty. This represents an operative use of the temple through about 1,500 years.[350]

Note that not only was the temple in use for over a millennium, but that the objects discovered there concerned all the standard accoutrements one associates with the practice of Egyptian magic and religion. Indeed, there were "tables, trays and saucers, together with alabaster vases and cups" shaped like lotus flowers, along with the expected scarabs. However, there were also curious "wands of an unidentified hard material" and "two conical stones of about 6 inches (15 cm) and 9 inches (22.5 cm) in height respectively." As Gardner observes, "The explorers were baffled enough by these, but they were further confounded by the discovery of a metallurgist's crucible and a considerable amount of pure white powder concealed beneath carefully laid flagstones."[351]

But why was this temple, with its metallurgist's crucible and secret cache of many tons[352] of white powder - clearly important to the Egyptians - located "hundreds of miles away from the pharaonic centers, across the Red Sea gulfs at the top of a desolate mountain?"[353] And what was a crucible doing in a temple to begin with? And what was the white powder and why had it been so laboriously protected?

C. White Powder Gold: The Egyptian "Mufkuzt"

One thing immediately caught the interest of scholars and became something of a little debate amongst them: this was the frequent appearance of the term "mfkzt" (sometimes pronounced "mufkuzt") on the walls and stelae of the temple at Serâbît.[354] The debate had apparently been going on for some time, at least as far back as 1845 when the German philologist and Egyptologist Karl Lepsius discovered the term in Egypt. Even earlier, Champollion, who had of course deciphered the Rosetta Stone brought back from Egypt during Napoleon's expedition, had encountered the term.

What was known about the term was that it referred to some kind of "stone" or mineral "which was extremely valuable and regarded as being in some way unstable."[355] But what was it? Egyptologists certainly did not know, since they already possessed significant lists of other minerals and gems precious to the Egyptians along with their corresponding term. Thus, the mysterious "mfkzt" could not have been any of them. All that could be said about it, was that it was some sort of valuable mineral."[356]

Outside of this reference and other such later Egyptian inscriptions, the earliest references to it are in fact from the *Pyramid Texts* that decorate King Unas' tomb at Saqqara.[357] They describe the king's resurrection and passage to the afterlife in "the Field of "Mfkzt".

> Another ethereal location named in the *Pyramid Texts* if the Field of Iaru — the Dimension of the Blessed - and there seems to be a commonality between the two. From this it is ascertained that *mfkzt* was not just a valuable earthly substance, sometimes classified as a "stone", it was also they key to an elusive Field - an althernative dimensional state of bering.[358]

"Fields" are also used to describe the influences of gravity and electromagnetism, which will preoccupy us momentarily.[359]

But there was more to Petrie's discoveries at Serâbît, for there were also numerous inscriptions referring to "bread" and the traditional hieroglyph for illumination, or light. Finally, to round out the puzzle, there were numerous references at Serâbît to gold. One inscription shows Tuthmosis IV in the presence of the goddess Hathor. "Before him were two offering stands topped with lotus flowers and behind him a man bearing a conical object described as 'white bread'."[360] In another inscription, the royal treasurer Sobekhotep holds a similar conical loaf of "white bread" and is described as "the man who 'brought the noble Precious Stone to his majesty'" and as "'the Great One over the secrets of the House of Gold.'"[361] Gardner then recounts the difficulties of translators when they encountered an inscription from the Middle Kingdom's deputy treasurer Si-

Hathor, which stated “I visited Bia as a child; I compelled the great ones to wash gold.” Noting that a question mark occurs after “wash” Gardner observers that the translators were uncertain of the translation.[362] However, in the light of what we will examine in the next section, perhaps a looser translation would have been apposite. Washing, of course, “makes clean” or “purifies.” But what does “purifying” an already pure and stable element like gold mean?

D. Alchemical and Ancient References

To answer this question, Gardner embarks on an examination of various ancient myths, legends, biblical accounts, and even alchemical texts to find out. “It is clear,” he states, “from the documentary evidence of ancient times, that the attributes of superconductors and gravity defiance were known, if not understood, in a distant world of priestly levitation, godly communication, and the phenomenal power of the *electrikus*.”[363] It is this mysterious “purified gold” that perhaps lies behind certain legends, and even particular expressions, of ancient texts, from classical Greece, to Egypt, and the Bible.

(1) Jason and the Argonauts and the Golden Fleece

The story of Jason and his Argonauts in search of the Golden Fleece is a well-known tale of classical Greek mythology. But what was the "Golden Fleece" itself? According to alchemy, it certainly was not golden lamb's wool. It was, rather, a *text* containing information:

> In 1598, a text entitled *Aureum Vellus* (Golden Fleece) was published in Germany by the philosopher Salomon Trismosian. He cited that, contrary to the romantic notion of the woolly ram's skin of perceived mythology, the historical Fleece was actually a skin in the sense of a vellum. Indeed, the etymology does confirm this, with the English word "fleece" stemming from the Middle High German *v/ûs,* which related simply to a sheep's skin. The *Golden Fleece*, stated Trismosian, was a parchment which *contained the secrets of gold and the Philosopher's Stone from "the kings and sages of the Egyptians, Arabs, Chaldeans, and Assyrians."*[364]

In other words, the "Golden Fleece" was a manuscript detailing a *lost technology*. But there is more.

(2) Alexander the Great's "Paradise Stone"

A similar item appears in a legend recorded concerning Alexander the Great, the *Iter Alexandri ad Paradisium,* an "old parable of Alexander the Great's journey to Paradise (the realm of *Pairi Daize* which, in the old Avestan language, was the kingdom of Ahura Mazda the Persian god of Light)."[365] According to this legend, the "Paradise Stone" gave

> youth to the old and was said *to outweigh its own quantity of gold, although even a feather could tip the scales against it!*
>
> As we progress, we shall see that the Stone of Paradise (which is heavier than gold, but lighter than a feather) is no myth of the distant past. It now holds a primary position in the world of modem physics, with its baffling weight ratios fully explained as a scientific fact.[366]

Whatever the Paradise Stone was, and whatever its modern physical explanation may be, it is obviously some very exotic form of matter.

(3) Moses's Firing of the Gold in the Septuagint

There are numerous biblical references to being "purified," as for example, phrases that attribute a purifying action "like a refiner's fire" to God. As we have seen in chapter four, alchemical "transmutation" of lead into gold, the "Philosopher's Stone" was also understood to be a purification process for the soul. Thus, such references in the Bible often have a clear though esoteric meaning within alchemy. But is there any evidence to suggest that the material aspect of this transformation, the *technology* of transmutation itself, may once have existed?

For Gardner, the answer is an unequivocal "yes," and he points to the Book of Exodus as his evidence. The story is familiar to most of us. In Sinai, while Moses is on the Mount communing with God, Aaron melts down the gold of the Israelites and molds an idol, a "golden calf." Upon his return from the Mount, Moses became angry with this idolatrous act, and then, according to Gardner, "performs a most extraordinary transformation."

> Exodus 32:20 explains: "And he took the calf which they had made, and burnt it in the fire, *and ground it to powder*, *and strawed it upon the water, and made the children of Israel drink of it."*
>
> In practice, this sounds rather more like a ritual than a punishment, even though the latter is how the story is conveyed. Aaron had previously melted the gold in the fire to mold the image, *but what Moses did was plainly different because firing gold produces molten gold, not powder.*[367]

In the Septuagint Greek Old Testament version of the account, it is stated that Moses "consumed the gold with fire." This implies

> a more fragmentary process than heating and melting. The *Oxford English Dictionary* defines "to consume" as "to reduce to nothing or to tiny particles." So what is this process that, through the use of fire, can reduce gold to a powder?"[368]

Put differently, some very extreme heat must be applied beyond the melting temperature of gold in order for it to actually *burn* and be reduced to a particulate.

Careful reading of Exodus 32:20 thus reveals that Moses was employing some lost art at Sinai, an art that has an all too familiar alchemical ring. Seeking answers to this possibility, Gardner consulted a 17th century English alchemical text, the *Secrets Revealed* of Eirenaeus Philalethes, a renowned alchemist revered by Isaac Newton (himself an alchemist),[369] Robert Boyle, Elias Ashmole.[370] Discounting the standard popular misunderstanding of the goal of alchemy being that of transforming base metal into gold, Philalethes

> made the point that the Stone was itself made of gold, and that the alchemical art

was in perfecting this process. He stated: "Our Stone is nothing but gold digested to the highest degree of purity and subtle fixation... Our gold, nor longer vulgar, is the ultimate goal of Nature."

In another treatise entitled *A Brief Guide to the Celestial Ruby,* Philalethes further pronounced: "It is called a Stone by virtue of its fixed nature; it resists the action of fire as successfully as any stone. In species it is gold, more purer (sic) than the purest; it is fixed and incombustible like a stone, *but its appearance is that of a very fine pawder.*"[371]

Thus, the white powder that Petrie appeared to have found in the temple in the Sinai was perhaps the same "most pure gold" of the alchemists.

But there are more connections. The 18th century alchemical texts of Naxagoras suggest that the Golden Fleece was "synonymous with the Emerald Tablet" of Hermes-Thoth.[372] While we will examine this connection to lost "stones" and "crystals" or "gems of power" in chapter 10, it is worth noting here that mediaeval Latin texts also considered Moses to be an alchemist, even calling the transmutation of gold "the Masaico-hermetic Art. Such references date back to a 3rd-century treatise entitled *The Domestic Chemistry of Moses....*"[373]

The meaning of the mysterious term "Mfkzt" thus would appear to be the white powdery form of gold itself. And this would make sense, since it so neatly fits ancient Egyptian alchemical texts:

> In the alchemical lore of the ancient Egyptian mystery schools, the process of achieving enlightened consciousness was of express importance. To aid the process, the temple philosophers prepared a miraculous "powder of projection" by which it was possible to transmute the base human ignorance into an ingot of spiritual gold. This "powder of projection" was the *mfkzt,* the *manna,* the white-powder of gold, or as it became alchemically termed, the Philosophers' Stone.[374]

This white powder was then baked by the Egyptians into conically-shaped cakes and eaten, and apparently the practice was continued by the Hebrews' "showbread."

But does such a fine particulate powdery form of gold actually exist? And does it really have the properties ancient texts attribute to it? The answer to that question will take us to Arizona.

(E) The Mysterious Properties of Monatomic, or Orbitally Rearranged Monatomic Element (ORME), Gold

(1) The David Hudson Story

David Hudson began his career association with white powder of gold as an Arizona farmer. As Gardner notes, farming in Arizona is a difficult proposition, since the high sodium content of the soil "causes the surface to be crunchy, black, and impenetrable by water." In order to offset this, Hudson used tons of sulfuric acid, injected into the soil with "irrigation trucks following closely behind." The result of this procedure was that the mixture "frothed and foamed.[375]

It was during this operation that Hudson noticed a peculiar thing.

> (One) particular material had a most unusual quality. When heat-dried in the Arizona sun ... after precipitation, it would flare into a great blaze of white light and totally disappear. Dried more slowly out of sunlight, the substance was then tested (as in fire assaying) by mixing it in a crucible with lead. The premise is that, when molten, those metals which are lighter than lead float out, while those with a heavier specific gravity do not. In this particular test, the mysterious substance proved to be a dense, weighty metal, which settled (as would gold or silver) to the bottom of the lead. The odd thing was that metals such as gold and silver are soft and can be beaten to the thinnest leaf — but this material was different and when struck with a hammer it shattered like glass! When analyzed at a commercial laboratory, it was said to be iron, silica, and aluminum. But this was clearly not the case; it would not dissolve in sulfuric acid, nitric acid, or hydrochloric acid, whereas iron, silica, and aluminum would have been annihilated by such procedures.[376]

Hudson was mystified, and so his next step was to engage the services of a Cornell University Ph.D., who "explained that Cornell had a machine which could analyze down to 3-5 parts per billion."[377] Once again the result was the same: the substance was iron, silica, and aluminum. Removing the impurities in the sample, and subjecting it to the analysis yet again, gave a staggering result. "The glowing white bead was there for all to see, but the equipment registered it as 'pure nothing!'"[378] Obviously this result was unsatisfactory, and so the mysterious substance was tested again, this time using spectroscopy, but this was likewise inconclusive.

Undaunted, Hudson then tried a neutron activation test at a laboratory in Oxfgordshire, in England, but again the substance eluded the testers! Soviet scientists then stepped into the picture, offering to make available advanced Russian arc spectroscopy analysis equipment.

> As expected, during the first 15 seconds it read: iron, silica, and aluminum, with small traces of calcium, sodium, and a little titanium. With these items now boiled away, all readings stopped and, just as had happened at Cornell, the main 98%

> sample registered as absolutely nothing; 20 seconds went by, 25, 30, 35, 40 — and all the way to 70 seconds: still nothing. Then, suddenly, the substance became real again, registering as palladium; after another 20 seconds, it recorded platinum - and after that (as each successive boiling temperatures was reached) came ruthenium, rhodium, iridium. and osmium at 220 seconds. It transpired that the tiny white bead was composed entirely of platinum group metals which, by standard Western testing, had previously registered as nothing.[379]

At this point, another scientist from Iowa State University whose expertise was in rare earth metals stepped in and repeated the test, using his own samples drawn from the rough Arizona ground. Working over three years of rigorous testing, he concluded that the material was indeed the same precious metals, *but that they existed in a form hitherto totally unknown to science*.[380]

Hudson then learned that General Electric technicians and scientists were "researching a new fuel-cell technology using rhodium and iridium." Contacting them, he learned an astonishing thing: the scientists had observed the very same "white light explosions and that they were having problems with a material derived from rhodium tri-chloride, which simply would not react to analysis."[381] Being advised to patent his discoveries, Hudson accordingly filed 22 worldwide patents for what had now been given a name: Orbitally Rearranged Monatomic Elements, or ORMEs.[382] It was an entirely new state of matter in addition to the four other well-known states: gas, liquid, solid, and plasma. And not only could the platinum metals exist in this state, it was found that gold and other elements and compounds could as well.

(2) Ultra High Rotation and Spin Polarization: Orbitally ReArranged Monatomic Elements (ORMEs)

Monatomic elements or ORMEs are so called because essentially they are the purest form of matter that can exist. The reason is because an atom in this state constitutes the entire molecule; the bonding elements are broken and the element becomes a fine white particulate powder. This unusual state of affairs is the result of the high spin state of the atom itself. All atoms have around them "a screening potential" such that electrons within this potential fall under the influence of the nucleus, leaving outer electrons free of the influence and able to bond chemically. In an ORME, however, the ultra-high rate of spin increases this potential, bringing *all* electrons of the atom within the potential, making *all electrons spin in the same direction or vector, or with the same spin polarization*. The crucial importance of this fact will be dealt with in the next two sections.

Once this state is reached, the ordinary chemical bonding of molecules of such atoms breaks down, and they fall apart, leaving only individual atoms to comprise an entire nucleus: hence the name "monatomic elements" or "orbitally rearranged monatomic elements." When this happens, they become a white powder.[383]

(3) Kontrabary Effects

Once in this monatomic state, the elements then begin to exhibit some very peculiar properties, not the least of which is their ability to lose, or to displace, significant amounts of their normal mass:

> (Through) continuous heating and cooling, its weight will rise and fall to hundreds of percent above its optimum weight, down to less than absolutely nothing. *Moreover, its optimum weight is actually 56% of the metal weight from which it was transmuted So, where does the other 44% go? It becomes nothing but pure white light, and translates into a dimension beyond the physical plane* — the dimension of the Orbit of Light, which the ancients called the *Plane of Shar-On,* or the *Field of Mfkzt.* At the zero-weight stage, *not only does the substance become invisible and weigh less then nothing, but the pan in which it sits also registers less than its starting weight.* This conforms precisely with the Alexandrian text... which states that, when placed in the scales, the Paradise Stone can outweigh its quantity of gold, but when it is converted to dust, even a feather will tip the scales against it.[384]

In other words, as so many physicists have discovered, there is a clear relationship between mass and a rotating system.[385]

In short, monatomic elements have, at the minimum, very strong kontrabaric (anti-gravitational) properties, and if one speculates on the implications of their existence, clearly there is a relationship between mass, velocity of rotation of a system, and chemical bonding. It may even be that monatomic elements were exactly what the ancients had always known as "dimensional portals" or "gateways."[386] No less than theoretical physicist Hal Puthoff has pointed out that monatomic white powder "is capable of bending space-time." It is truly the most exotic state of matter, for, as was seen from the above quotations, even the pan in which the material is placed for testing "can also be caused to weigh less then nothing. So, under the right circumstances, the powder is capable of transposing its own weightlessness to its host, which might be a pan, or might very well be an enormous block of stone."[387]

The obvious implications of these insights and speculations for the Pyramid will be explored in a moment. But there is another strange connection that now emerges: a connection to the very secret black projects research of the Third Reich.

(4) Another Strange Nazi Connection

While researching this trilogy, I very early on ran into an aspect of high-spin and of non-linear "scalar" physics research being conducted by the Third Reich during World War Two. Little expecting such a strange, if not downright bizarre, connection between ancient texts and modem theory, I relegated it to my "further work needed" box, and did not initially report this area of inquiry in the first book, *The Giza Death Star*.

Subsequently, of course, I was able to confirm the existence of a project so black and so secret within the Third Reich that it called forth its own classification at the very pinnacle of classification within the security-obsessed Reich. This project was called simply "The Bell", and was first reported by Polish military analyst and researcher Igor Witkowski and shared with British military analyst and journalist Nick Cook, a reporter and writer for the prestigious *Jane's Defence Weekly* . Including this material in his book *The Hunt for Zero Point,* Cook demonstrated that the Third Reich was seriously pursuing areas of physics only very recently publicly pursued in the West. I included this material in the second book of this trilogy, *The Giza Death Star Deployed*.[388]

By this time I was convinced that something was afoot in Nazi Germany, and it gave lie to the post-war Allied Legend that German atomic physics lagged seriously behind the Allies. Deciding to investigate further, I actually postponed the writing of this volume to take a closer look at Nazi Germany and its very unusual ideas of physics, and the result that emerged was a book called *Reich of the Black Sun*.[389] While it is impossible to summarize that work here, a brief word is in order since it bears directly on what is being said here.

By all attempts to reconstruct what the "Bell" was, the object appears to be simplicity itself. It consisted of two counter-rotating cylinders, consumed enormous electrical power, and was also said to be injected with a mysterious reddish-purple liquid code-named "Xerum 525" by the Germans. The project's head was none other than well-known German gravitational physicist and Nobel Prize laureate, Prof. Dr. Walter Gerlach, whose 1921 work in spin *polarization* had earned him the Nobel Prize for physics.

Theorizing that the Nazi ban on "Jewish physics" and Relativity had actually compelled a sudden spurt of intense investigation into quantum mechanical aspects of gravity and atomic physics — an approach decades in advance of what would subsequently become *de rigueur* in physics — I noted also that Gerlach's student Dr. Ing. Ott Christian Hilgenberg had gone so far as to compose an entire aether physics *based upon rotating vortices,* a physics which posited mass as an entity existing inside such rotating structures.

I likewise theorized in that book that this secret research, conducted always under the auspices and watchful eye of the SS, was likely suffused with the intention of investigating all modem avenues to the reacquisition of lost ancient and "occulted" technology and

science. Thus, the texts Gardner cites in his own work were likely well-known to the Nazis, and may have impelled some of Gerlach's investigations with this curious "Bell." Most notably, *Gerlach himself had written about the transmutation of base metals into gold in a pre-war article for the "Frankfurter Allgemeine Zeitung, " a well-known daily newspaper in Germany*.

Outlining the Bell itself, I noted that it appeared to be designed to counter-rotate at tremendously high speeds, by both mechanical and electrical rotation, the mysterious "Xerum 525," which I speculated was a radioactive isotope of mercury, or perhaps a solution of some other solid radioactive isotope. The high speed mechanical rotation of this substance would spread the solution out on the interior surface of the cylinders in more or less uniform thickness according to the laws of centrifugal force. *Thus, what the project seemed to be trying to achieve was the maximum state of spin polarization of a radioactive isotope*. Furthermore, reports survive from isolated eye-witnesses in the region of strange "barrel" like craft taking off and landing near the Bell's test site in Silesia. Deadly effects on animal and plant life were also observed.[390] It would appear that the Germans had discovered some of the very basic principles of ORMEs or similar concept some time during World War Two, and had, moreover, perfected some sort of technology based upon it. As I also noted in those books, the Bell, along with its scientific papers, went completely missing at the end of the war, perhaps only resurfacing under rather odd circumstances some twenty years later![391]

(5) Back to the *Pyramid:* Super-Conductivity, "*φ Crystals" and* The King's Chamber: The Pyramid *as "Stargate " and* Weapon

Now let us note another peculiar property of high-spin and the monatomic elements: they *appear* to be *superconductors.* A superconductor is different from an ordinary electrical conductor in that it conducts electricity by virtue of its inherent resonant frequency of light. That is, the super-conductor has a specific frequency, and only conducts electricity of that frequency. Super-conductors can *also* thus be linked to each other *via* this frequency, the so-called "quantum coherence" property. As such, light itself can transfer between two such superconductors. As Gardner notes, "*By this same means, any amount of energy can be stored in a superconductor, and transferred over any distance on a quantum wave which knows no boundaries of space or time.*"[392] That is, superconductivity appears to be linked to the phenomenon of non-locality and quantum entanglement that we noted in the two previous books of this trilogy. The significance of this property and observation for the Weapon Hypothesis for the Great Pyramid is rather obvious, but what evidence is there to connect the principle itself with the Pyramid?

The answer once again comes from a possible link to monatomic elements. Gardner observes that when the Great Pyramid was first opened in relatively modem times by the Caliph Al-Maimoun in the 9th century, they managed to enter the King's Chamber. Once there, what did they find? It is worth citing Gardner extensively in this regard.

> Then, as today, the only furniture was a lidless hollowed granite coffer, containing not a body, but a layer of a mysterious powdery substance. This was superficially determined to be grains of feldspar and mica, which are both minerals of the aluminum silicate group.
>
> During the course of the recent white powder research, aluminum and silica were two of the constituent elements revealed by conventional analysis of a granular sample known to be a 100% platinum group compound....more rigorous analysis reveals it as the platinum group metals iridium and rhodium in the high-spin state. In view of this, the once-sealed King's Chamber appears to have been contrived as a superconductor, capable of transporting the pharaoh to another dimension of space-time through his polar magnetic aura.[393]

Now let us examine this closely.

It is a known fact that the dimensions of the "Coffer" in the "King's Chamber" are more or less those of the biblical Ark of the Covenant. The association of the latter device with gold is obvious from any familiarity with its description in the Torah. So, if the "Coffer" in its *operative* state included or contained any such monatomic element, then it would appear that Gardner is correct: the "Coffer's" function was as some sort of superconductor, or perhaps better, a device designed to access quantum coupling and

non-locality. That is to say, it is a *non-linear device par excellence*.[394] Given its acoustic properties, it would also appear to be a device to cohere this non-local quality. It is a non-linear acoustic resonant cavity.

In short, the "Coffer" is a non-linear acoustics device relying, perhaps, on the non-local superconductive qualities of a monatomic element.

Now let us return to Gardner's quotation, for obviously, his mind is on the effects of such a device on the consciousness of anyone near it during its operation, and it cannot be gainsaid that such effects may not have been possible nor achievable with it. As a non-linear, non-local acoustic device, it is *at the minimum* a "stargate," allowing a connection to higher dimensional spaces. Any contact of a consciousness used to thinking in terms of the sensory data of 3-dimensional spaces with such higher dimensional spaces would, inevitably, undergo an "expansion" of consciousness. Hence, if these clues are taken seriously, they suggest a machine at whose heart exists such non-local and/or hyper-dimensional properties. As such, it is no wonder that so many people, including the ancient Egyptians, see in the Pyramid precisely a "stargate" or portal, a consciousness-expanding "initiatory machine" that bridges worlds.

But let us note carefully a series of facts that mitigates against such a view. If one takes, for example, Christopher Dunn's examination of the structure seriously - as I believe *must* be done for any accurate appraisal of the Pyramid to be even remotely close to the truth - then clearly the machine was not designed to be entered easily, nor occupied while functioning. There would be no need for such occupation in any case. This would mean, then, that any such interpretation as Gardner's could not have been the original intended purpose of the structure. Any such interpretation put upon it perforce must be an interpretation not originally part of the intention of the design. This is not to invalidate such interpretations, but merely to push them forward in history to a period when the Pyramid was being used and interpreted by those other than its original designers and builders.

This leaves, once again, the Dunn's machine hypothesis and my weapon hypothesis. Is there any evidence that such monatomic elements were perhaps used in the Pyramid, beyond Maimoun's discovery of feldspar and mica powder in the "Coffer"? There is indeed tenuous, though suggestive, evidence that something with similar properties once existed inside the Pyramid.

In the first book of this trilogy, *The Giza Death Star,* I speculated on what these might be, based upon Sitchin's reconstructions of the Babylonian *Lugal-e,* which appears to be an inventory of *"stones"* that were removed from the Pyramid, some of which were destroyed to prevent it from ever being used operationally again.[395] At the end of that work, I speculated on the existence of what I called "φ-crystals", which I also called "Black" or "Dark" crystals. I posited that these were crystals that were gravitationally and acoustically, as well as optically, resonant, having a kind of "Fibonacci" spiraling or "rotating" lattice structure and refractive index, which "would thus seem to take on some properties of superconductors as well."[396] I further speculated on the use of

nanotechnology to grow such artificial crystals.[397] Finally, I also gave examples of some of the crystals I though might be the basis for such "Black crystals": topaz, tourmaline, sapphire, and ruby.[398]

I will now state why: *sapphire itself can exist in a monatomic state*.

This raises the possibility that most crystals can exist in such states provided a technique can be discovered to spin polarize their lattice structure to the degree evident in a monatomic element.

But of course, that is the difficulty, for as we have seen, a monatomic element is an element that does *not* chemically or molecularly bond with itself nor any other element, precisely because of that high spin state. Might there be then some lost technology precisely of building monatomic elements *into* such molecules? Such a crystal would indeed be, to use the alchemist's terms, "most pure", having little to no impurities or mixture with other substances, and it would possess a lattice structure lacking the ordinary Frenkel, Schottsky, screw and other types of defects of crystals one encounters in nature. And, as I speculated in *The Giza Death Star,* such crystals - if possible at all - would not only possess some amazing refractive properties, but would most likely have to be assembled from the atom up. They are, after all, *monatomic*.

But if this is the *nature* of the "magic stones" that Sitchin observes were removed from the Pyramid and destroyed, or used for other purposes, then the non-local, or "non-linear" nature of the weapon becomes immediately apparent. Able to store and transmit energy over vast distances by means of harmonic entanglement of systems, this would indeed have been the ultimate weapon of mass destruction.

We shall return to the subject of these crystals and the possible survival of them or some of their components in a subsequent chapter. For now, another question occurs. Given what has been discussed in this chapter concerning high spin and gravitational effects,[399] and given what was stated in *The Giza Death Star Deployed* that the entire Giza complex appears to have been deliberately constructed to *rotate*,[400] is there any contemporary evidence that more directly associates high spin, rotating systems, gravity and the Pyramid?

Yes.....indeed there is.....

8.

FREQUENCIES, VORTICES AND MASS PARTICLES THE PYRAMID POWER OF DR. PAT FLANAGAN AND JOE PARR

"The pyramid shape has the potential to trap theoretical particles known as 'mass particles.' Mass particles exhibit some properties of matter, such as inertia, but are not subject to quantum laws."

Dr. John DeSalvo, describing the work of Joe Parr[401]

The previous three chapters have indicated a general context in which whatever science lay behind the Great Pyramid might be reconstructed. De Lubicz pointed the way by allusion to a profound topological metaphor underpinning Egyptian cosmological thought, a metaphor moreover that indicated a grounding in a fundamental condition of non-equilibrium, the "primary scission". LaViolette, as we have seen, has actually developed a whole cosmology based on the principle of systems which, driven to a high state of non-equilibrium, have the ability to self-organize. This view, he maintains, is based in part on a reconstruction of ancient science from esoteric and religious texts and traditions. Gardner, while not a mathematician as was De Lubicz, nor a scientist as is LaViolette, nonetheless also indicates the survival of some technology in ancient Egypt, a technology with the ability to synthesize monatomic elements with all their peculiar mass displacement and high spin properties. What these three individuals demonstrate, if nothing else, is that a concerted effort is being made to reconstruct and recover ancient technologies and the broader scientific and theoretical framework that gave birth to them.

But serious scientific research is also being done in the specific area of the recovery of the theory and art of "pyramid power" itself. This chapter will concern itself largely with the efforts of two scientists to recover the "art" component and to understand its theoretical implications. Those two scientists are Dr. Pat Flanagan, well-known pioneer of "pyramid power" and Joe Parr, a less well-known but equally important engineer and researcher. In the next chapter and its appendix, we shall investigate more closely the theoretical work of Dr. Volodymyr Krasnoholovets, who has worked out a careful and intricate mathematical theory of the medium based in part on his own knowledge and research into this mysterious power.

A. Dr. G. Pat Flanagan

(1) Theoretical Difficulties with Michelson-Morley

Like Dr. Paul LaViolette, Dr. Pat Flanagan has some serious difficulties with the experimental underpinnings that led to the theories of Relativity, and heading the list is, of course, the famous Michelson-Morley experiment. And like Sagnac's criticism, Flanagan also believes the experiment was configured in the wrong way to measure the wrong thing in the wrong place:

> (The) Michelson-Morley experiment has heretofore always been performed with the interferometer arranged horizontally so as to rotate about a vertical axis.
>
> Such an apparatus would respond to horizontal ether currents only, and since all horizontal directions are physically equivalent, the results have always been negative, as might have been expected.
>
> The apparatus was not sensitive enough to detect the slight horizontal drift of the ether, due to the rotation of the earth on itrs axis.
>
> As suggested by O. C. Hilgenberg (1939), the experiment should have had the interferometer arranged in a vertical plane, so as to rotate about a horizontal axis, it being only in the direction of the dominant gravitational forces where any substantial movement of the ether could possibly occur.[402]

O. C. Hilgenberg was a student of renowned gravitational physicist Walter Gerlach, and as I mentioned in my previous book, *Reich of the Black Sun,* was a brilliant theoretical physicist who posited an aether-vortex theory underpinning atomic and quantum mechanics.[403]

As Flanagan notes, there was a plausible explanation for the lack of detection of aether drag in the original configuration of the famous experiment:

> The negative result of the Michelson-Morley experiment seems to have been correctly explained by George Stokes, who considered the ether as being carried along by the earth's gravitational field; however, the relativists insisted that Stokes' theory was contradicted by astronomical observation, and those who were of a different opinion were simple not given a chance to be heard.
>
> For instance, the German physicist, L. Zehnder, after two unsuccessful attempts to get the German Physical Society to publish his article on Stokes' theory and aberration, finally had to content himself with getting it published in the ATSRONOMISCHEN NACHRICHTEN, where it has remained hidden and buried in the dust ever since.[404]

Note that Stokes' theory of a semi-hydro-dynamic ether exactly squares with the "teacup analogy" of Stan Deyo that we referred to in *The Giza Death Star.*[405] Finally, it should

be obvious by this point that there was a concerted effort in the physics community by some scientists to crown and anoint the relativity theories of Einstein as a canon of orthodoxy in physical mechanics.[406] The question is, why? Did someone know that it would be a scientific dead end, stifling progress in alternative theories and the technologies they made available? In any case it is no small measure of the success of this group that any physicist, no matter how credentialed, if he or she wishes to propose an alternative theory, feels so often obligated to rehearse the flimsy and shaky experimental and historical foundations on which relativity actually rests. As Flanagan also notes, A. A. Michelson himself was always a proponent "not only of the ether vortex theory, but also of Stokes' concept of the ether."[407]

(B) Flanagan's Basic Model

But what of Flanagan's own model to explain his bizarre research into the phenomenon of pyramid power? Like other researchers, Flanagan observed that pyramid shapes, particularly scale models of the Great Pyramid itself, seemed to exercise unusual preservative and healthful effects on organic materials. But he also noted something else:

> There has been some controversy on this subject as test results are not always consistent. *We have found that many variables affect the pyramid's performance; alignment to the earth's magnetic fields' electric fields; other objects in the vicinity; and the experimenter's mind can sometimes influence the results.*[408]

In other words, pyramids, by virtue of some inherent power or property of their *shape,* are *open systems* that seem to couple to a number of other systems under certain circumstances. And notably, one of them is the experimenter's own mind. Thus we have in these and similar experiments one basis for speculating why so many would view the Great Pyramid as some sort of "resurrection" or "immortality" machine, for its shape does indeed exercise such observable properties on organic material.

Flanagan was not the only serious scientist pursuing pyramid power research in the early 1970s, for as he points out,

> Even N.A.S.A. has realized the importance of the pyramid shape as evidenced by a new patent application showing the use of pyramids and cones as sources of electric *power....This device is designed to receive randomly polarized microwave signals coming from the Universe.*[409]

As I noted in *The Giza Death Star,* one purpose of the Great Pyramid's parabolic faces appears to have been designed to collect just such radiation.[410]

NASA Tech Brief on "Pyramid Power" from Flanagan's Beyond Pyramid Power, p. 3.

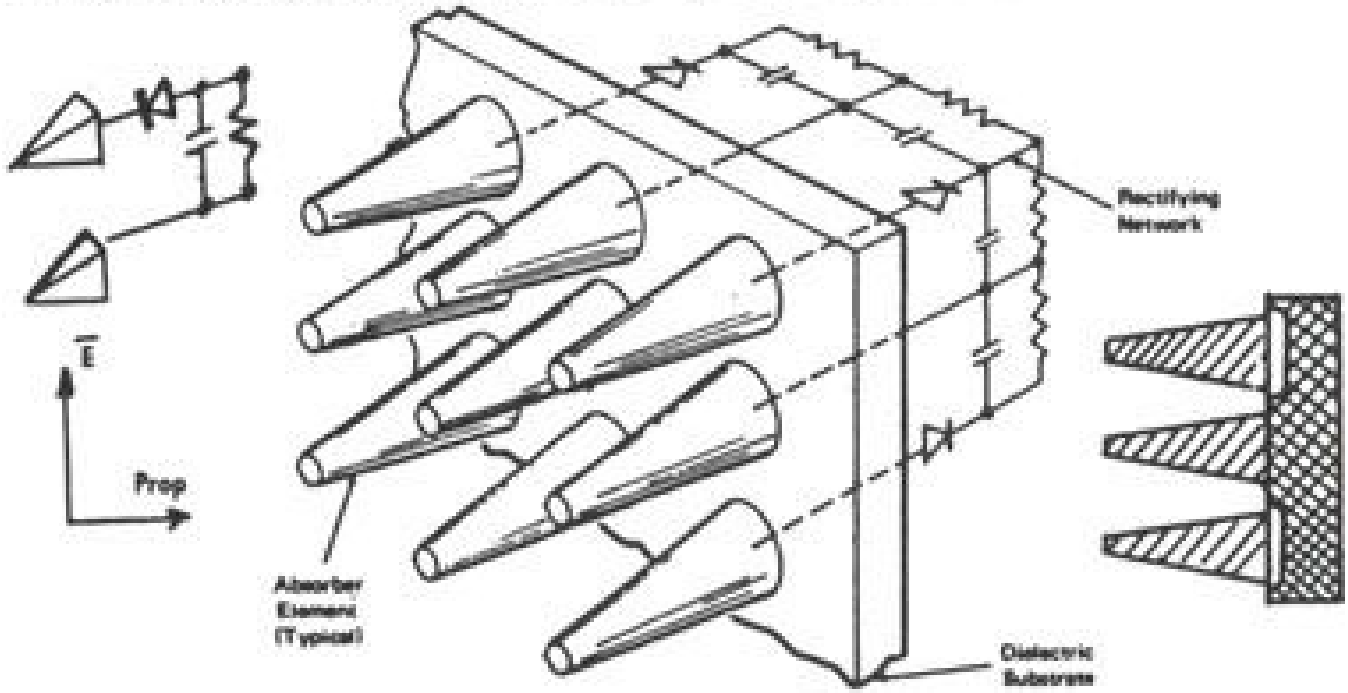
Proposed Electromagnetic Wave Energy Converter

The problem:

Electric power can, theoretically, be transmitted in several ways. But the only method that is currently practical on a large scale is through metallic conductors. As evidenced by the "universal" distribution and use of electricity, this method has worked well enough in the past. However, expanding demands for power are requiring the development of power sources that are new, and perhaps more "universal" in the literal sense of the word. Currently under consideration, for instance, are orbiting power stations which would beam power down to the earth from miles out in space. Such a system would require development of an efficient power converter for transforming electromagnetic radiation to useful electrical power. In addition, such a converter in a more advanced form could potentially be used to convert energy from the largest available power supply, the sun, permitting widespread terrestrial application of solar-electric converters. Such converters for centralized or dispersed use, as on homes, would capitalize on our only inexhaustible nonpolluting energy source, the sun.

The solution:

A proposed device converts incident electromagnetic wave energy into electric power through an array of insulated absorber elements responsive to the electric field of impinging electromagnetic radiation. This device could also serve as a solar energy converter that is potentially less expensive and fragile than solar cells, yet substantially more efficient.



Electromagnetic wave energy converter for vertical, horizontal, or randomly polarized waves

Whatever pyramids do, they appear to do it by altering or influencing the structure of the local aether in some way. A speculative explanation for this phenomenon will be offered at the end of this chapter, but for the moment it is worth citing Flanagan on his explanation for this phenomenon. Noting that various authors have called this mysterious energy by various names - and as we shall see later in this and in the next chapter (Ukrainian physicist Volodymyr Krasnoholovets has yet another name for it) - Flanagan then makes the following comment:

> In the physical universe, all things have structure. This means all physical principles can be modeled. All previous pyramid researchers believed that the pyramid shape

> had energy. The truth is the reverse of that statement; ENERGY HAS SHAPE! Modem science went slightly astray when it stopped modeling the Universe and started describing it only in abstract mathematical terms. This has created a great chasm in understanding.[411]

While I disagree with Flanagan's comment against mathematical formalism, it is true that in certain theories formalism takes priority over observation, as we have seen. But as we shall also see in the next chapter, the formalism is necessary as a technique to model *shapes that cannot exist in only three dimensions.*

(2) Bioelectric Potential

Noting that pyramids seem to have an unusual ability to stimulate healthful growth in organic compounds, Flanagan posits that this energy is a sort of "Bio-Tensor Field."[412] As Flanagan observes, the subject of bio-electricity has been a field of intense research both in the west and in the (then) Soviet Union. One aspect of this research was a rather amazing discovery:

> Dr. Harold Saxon Burr, a professor at Yale University, wrote a book entitled *Fields of Life*. In this book, Dr. Burr discusses several decades of research into the electric fields surrounding living organisms. A flower seed was found to have an electric field that had the exact shape the flower would have been when it was mature. A frog's egg had an electric field that was shaped like a frog! His conclusion was that the purpose of these fields is to control the formation and growth of the organism into its mature state, and to maintain the integrity of the cell structure of the mature organism. The electric field is an invisible blueprint directing new cells to their proper places.[413]

Thus, pyramids would appear to be at the minimum amplifiers and oscillators of this basic "bio-electric potential." Thus under certain circumstances and conditions, they could easily have come to be viewed as medical "healing" or "immortality" machines.

(3) Vortices vs. Nuclear Theory

As Flanagan observes, the idea of an aether, or physical medium or substrate, had a long history of association with some of the most famous names in physics until Einstein "conclusively" dispatched the idea in Special Relativity. Picking up the history, not with Egypt (where the concept actually originates as we have seen in our examination of Schwaller De Lubicz's work), but in Greece, Flanagan rehearses the famous names associated with the concept:

> The concept of a single primordial substance can be traced at least as far back as Anaximander (611-547 B.C.) whose "Infinite" corresponds in every respect to the present day concepts of the ether.
>
> Anaximander was closely followed by Heraclitus (535-475 B.C.) whose "Fiery Ether" had the same general significance as the Infinite of Anaximander, but with a more dynamic aspect, thus resembling more closely the dynamic vortex ether which was later revived by Rene Descartes (1596-1650) in his theory of celestial vortices.
>
> Soon thereafter, Johann Bernoulle (1667-1748) deduced Kepler's laws from Descartes' theory of vortices, but in the meantime, Isaac Newton (1642-1727) had introduced his mathematical theory of gravitation and his corpuscular theory of light, both of which were based on the assumption that free space was completely empty, and not filled with a dynamic ether, as assumed by Descartes.
>
> Sometime later, Michael Faraday (1781-1867) made use of an elastic solid concept of the ether, after which James Clerk Maxwell (1831-1897) revived the ether vortex theory in the field of electromagnetism, and George Stokes (1819-1903) then sponsored a dynamic ether concept which could have been easily reconciled with the ether vortex concept of Descartes.
>
> In the opposite direction, and in line with the Newtonian empty space idea, was the stagnant ether theory of H.A. Lorentz (1853-1928), a close forerunner of the Poincare-Einstein theory of relativity.[414]

The case for the importance of the quasi-hydro-dynamic view of the aether and a view of physics wherein open systems that are locally *not* in equilibrium with each other is put by Flanagan in two simple, but signally important statements. "A portion of the kinetic energy of (a) moving body, will, therefore, be contained in the fluid vortex which moves along with the body, but the total kinetic energy of the moving *system,* will remain the same."[415] Consequently, modem physical mechanics has failed "to recognize that there can be a quasi-frictional viscosity without any thermal dissipation of energy" and this "has been one of the most serious mistakes which they have made during modem times."[416]

Thus, on this view of the aether being a quasi-hydro-dynamic fluid structure surrounding, and to a certain extent, "drug along with" a rotating moving mass, then sub-atomic particles "and their associated fields of force, may themselves consists of self sustaining forms of motion, such as vortex motion, in a hypothetical ether."[417] Put somewhat differently, Flanagan has dispensed with the "billiard ball" view of particles, and rather has made them vorticular structures in the medium. That is, particles are *geometric structures* - vortices - linking our ordinary three dimensional world of experience with this higher order substrate. They are, so to speak, three dimensional "holes" in a four dimensional space. Charges of protons and electrons would, on this view, be understood to be flowing into a proton or out of an electron in our space, but the loop is closed in a higher dimensional space, with charge flowing from the proton to the electron in that space. Thus, locally, non-equilibrium or over-unity phenomena are possible, but in terms of the *total* system, conservation applies.

The importance of these complex geometrical vorticular structures for Flanagan is their "system memory," a concept that will assume particular importance in chapter nine and in the appendix to chapter nine, and has already been seen was important to the views of Schwaller de Lubicz. According to Flanagan, this system memory is important for the following reason:

> The distinguishing characteristic of all elementary particles of matter is their LOCALIZED PERSISTENCE OF INDIVIDUALITY, and this is also the distinguishing characteristic of vortex motion.
>
> Wave motion is not localized like the elementary particles of matter, nor does it have individuality within the full meaning of that term.
>
> As an example, when a wave is distorted, it will not of its own accord revert to its original form, but will travel in the directions normal to the new wavefront; there being no persistence of individuality or memory of the original form of the wave.
>
> On the other hand, if a vortex ring is distorted from the circular, into the elliptical form, it will spontaneously revert to the original circular form.
>
> The vortex ring therefore does have persistence of individuality and memory of its original form.[418]

Thus, the best geometric explanation of particles is not that they are little billiard balls, but *vortices,* since particles preserve individuality, or possess a "systems memory."

On this vortex view of atomic and subatomic structure then, one has a plausible and simple explanation for why atoms are small oscillators of specific frequencies, for it affords a model by which atoms "should be capable of radiating or absorbing energy at definite frequencies which is more than can be said of the nuclear theory."[419]

This leads Flanagan to a consideration of why mass defects or losses are associated with high spin vorticular geometries.

(4) Mass Defects and the Periodic Table

In *The Giza Death Star Deployed* I observed that certain features of the Great Pyramid suggested a functional conversion of mass to length, suggesting a kind of gravitational acceleration version of the period table[420]. Flanagan puts this point extensively. It is necessary to cite his comments in full and reserve commentary on their significance afterward:

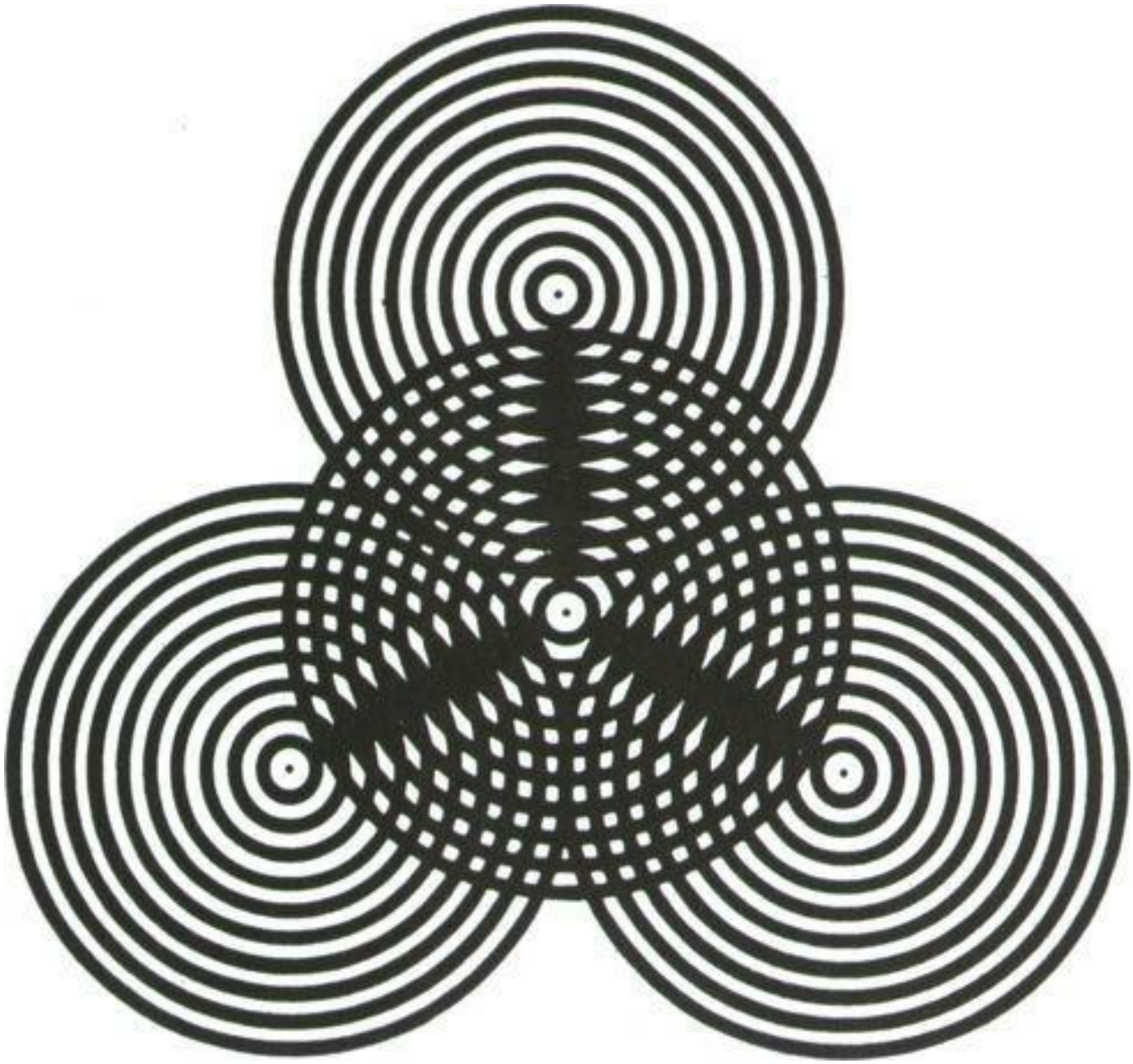
> Helium 3 has a mass defect only slightly greater than that of deuterium, whereas helium 4 has a much greater mass defect.
>
> This is significant in that it seems to show that only the nonionizable neutrons on the helium atom are subject to any appreciable mass defect....
>
> *This seems to indicate that the mass defect is not determined primarily by the structure of the atom, but that it has been inherited from the precursors of such atoms.....*
>
> The mass defects of the atoms increase rapidly along the first horizontal row of the periodic table, and then remain fairly constant, until we get to the neighborhood of tungsten, after which they again diminish, until the end of the periodic table is reached.[421]

That is to say, some isotopes' mass defects are indicators of the history or descent from previous atoms or systems states, since the vorticular structures of particles and the complex geometries that arise from their combinations in atoms likewise preserve their "individuality" or "systems memory." As we have seen already in our examination of De Lubicz's work in chapter 5, and as we shall see in chapter nine and its appendix, this notion of "systems memory" may be extended all the way back to the primary scission of the substrate or aether itself. To put this point differently in order to appreciate its significance, it would appear that every atom, and therefore every physical object, preserves a systems memory or history of its descent from the aether.

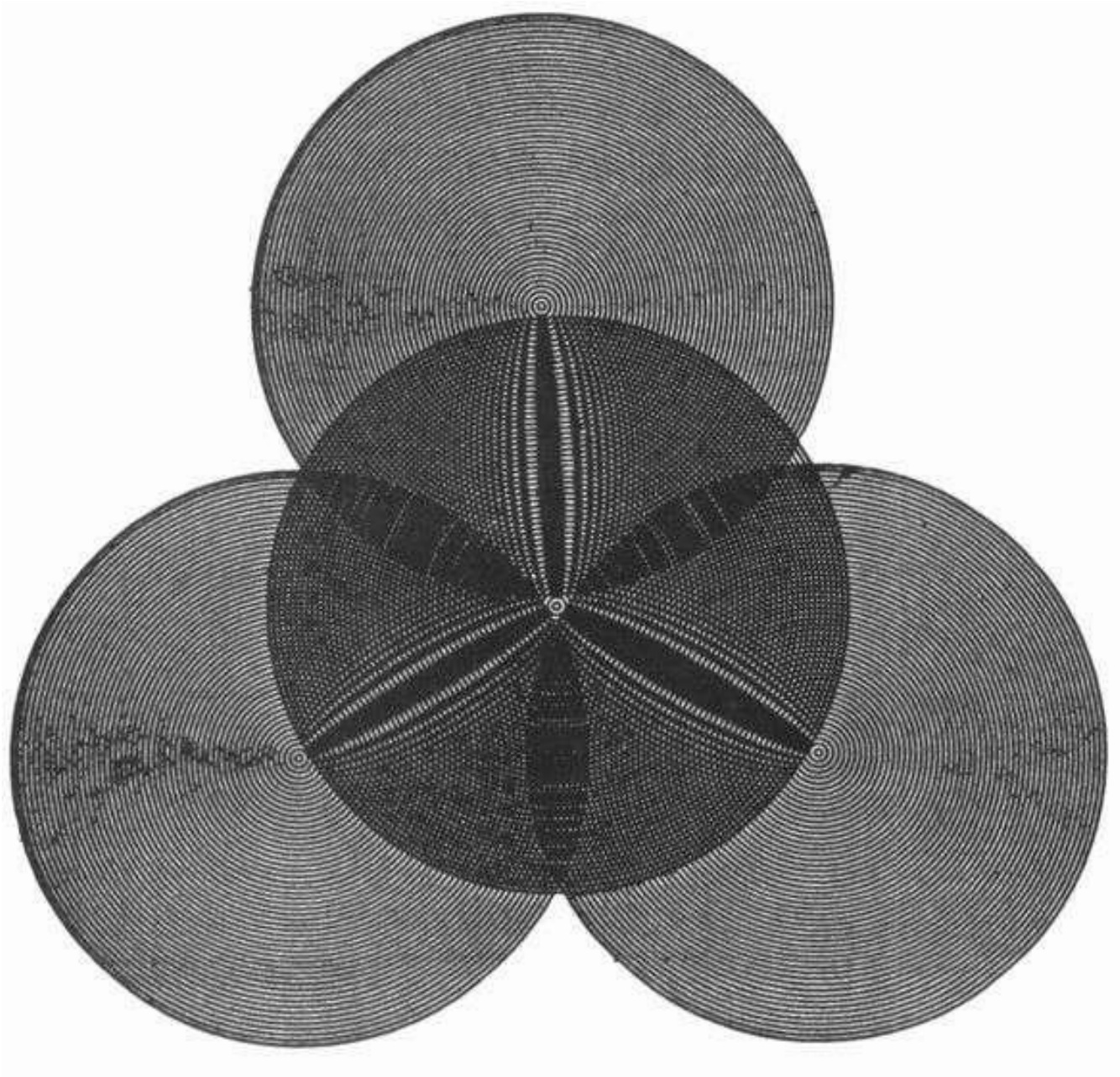
(5) Interference and the Lattice Structure of the Medium

This notion leads us to a consideration of what occurs when such systems interact, or interfere. Flanagan reproduces the following diagrams in his book *Beyond Pyramid Power* as illustrations of spherical waves patterns that interfere with each other, producing various patterns of interference that are themselves standing waves, or better, “nodes”.

Flanagan’s Example of Spherical Wave Interference Patterns

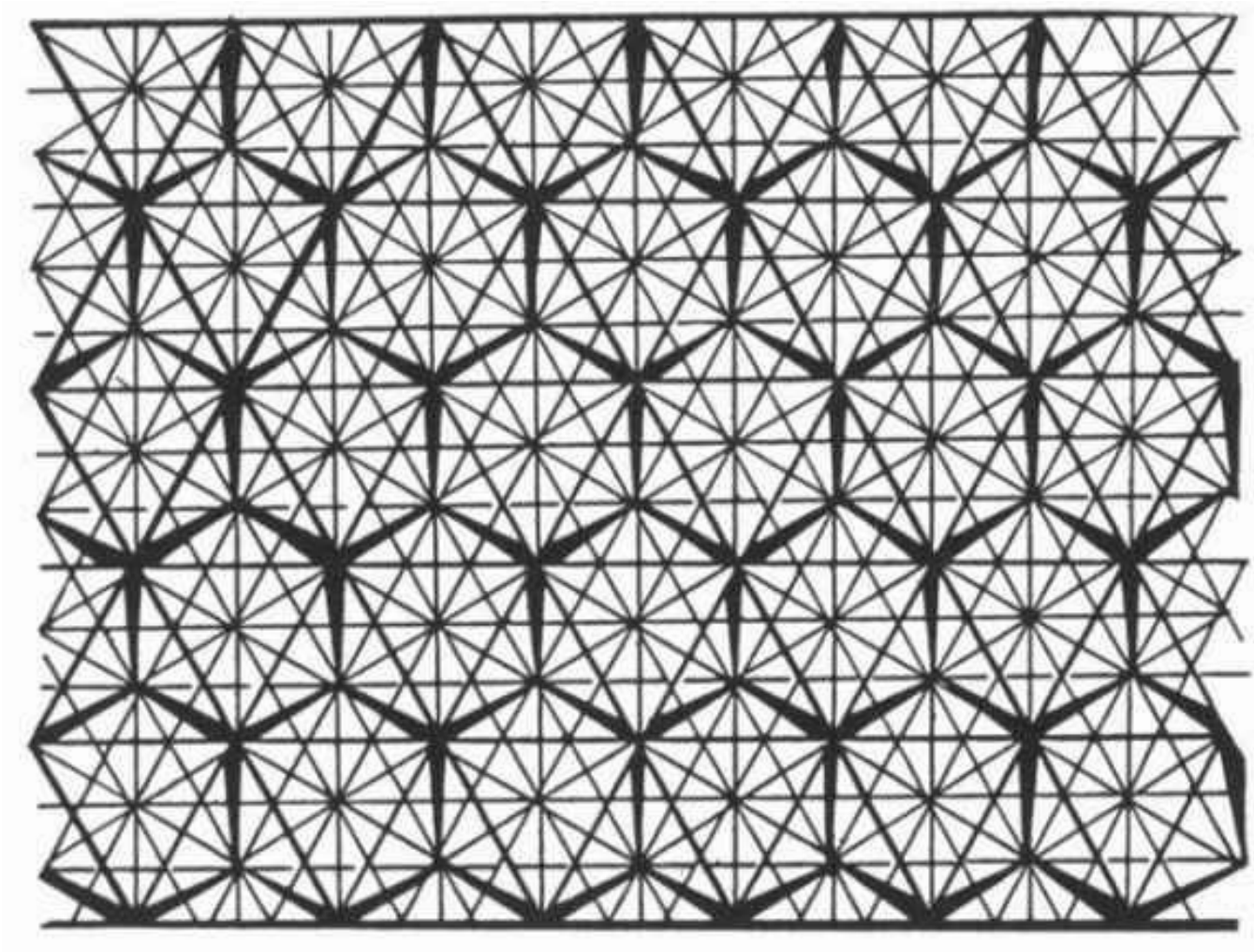


As frequency increases, notes Flanagan, the wave fronts are harder to see, but the interference patterns conversely stand out more starkly.



If one now considers multiple spherical sources originating such wave patterns, then a clear *lattice structure of tetrahedral-hexagonal structure results:*

Flanagan's Tetrahedral-Hexagonal Lattice Structure, or Standing Wave Structure, of Space



This view of space as an aether composed of such a lattice structure is derived by a very different route by French topologist Michel Bounias and Ukrainian physicist Volodymyr Krasnoholovets.

(6) A Speculative Interpretation of Flanagan's Model: Gravity as a Compression of the Aether Lattice Structure

On this view of the aether substrate, space is a lattice structure of interfering spherical (longitudinal) waves, that is, space itself is cellular, a "crystal". Such a view of space would likewise seem to imply that gravity is a localized compression, or decompression, of this basic lattice structure, a displacement of the nodal points of the lattice.[422] This view of space would also give it profoundly nonlinear properties, best modeled mathematically not by Einstein's tensor calculus or Heaviside's linear algebra as a system of vectors and so on, but by a *non*-linear mathematics such as combinatorial or differential topology. And this is, as we shall see, precisely the approach of Bounias and Krasnoholovets, and was, as we have already seen, clearly implied by some of the work of Schwaller De Lubicz.

But what is the relevance of this view for the Great Pyramid? Very obviously, the Great Pyramid is itself a crystal, composed of innumerable amounts of smaller crystals of quartz embedded in its limestone and granite. That is, if one wishes to couple a harmonic oscillator to the medium itself, and if this medium be a kind of "crystal" of non-linear material, then the most logical choice for an efficient oscillator of such a medium would be to build it out of non-linear material and to make that material semi-crystalline, and to give it an overall crystalline structure, right down to the "defects" all crystals possess.[423] On this view, regardless of what hypothesis one views it on - except of course the ridiculous Egyptological model of pharaonic tomb - the Pyramid is an amplifier and oscillator of this path history or systems history. It is small wonder then, that it could be viewed by so many in so many different ways, as a hyper-dimensional "stargate" or "portal", or as a "consciousness expanding", healing, or even "immortality" machine. And of course, most importantly, such properties would make it a power plant, or a weapon, without parallel.

But is there any indication or experimental verification of such unique hyper-dimensional properties for the structure, *beyond* the suggestive textual allusions for such properties that we have already encountered in Sitchin's reconstruction of the ancient Babylonian *Lugal-e*?[424] One has only to examine the research and experiments of Joe Parr to answer that question.

(C) The Hyperspace Pyramid Research of Joe Parr

Bio-physicist Dr. John DeSalvo recently published an important book for alternative science researchers into pyramid power called *The Complete Pyramid Sourcebook* This book makes available for the first time in English not only the research being conducted by the former Soviet Union, and now Russia, into this mysterious power, but also the work of an American electrical engineer named Joe Parr. As De Salvo notes, Parr spent many years in classified government projects, working both in the Arctic and the Antarctic.[425] According to Parr's research:

> The pyramid shape has the potential to trap theoretical particles known as "mass particles". Mass particles exhibit some properties of matter, such as inertia, but are not subject to quantum laws. When a pyramid traps mass particles, a bubble forms around the pyramid. This bubble is some kind of energy field that forms a shield to protect the mass particles. The reason why the pyramid captures mass particles is unknown, but we can measure this field and verify its existence.[426]

Given what we have already encountered in the previous pages, this altered quantum effect should come as no surprise. But what is this mysterious geometry that Parr calls "mass particles"?

Parr's apparatus for verifying this unique particle structure consists of "rotating a pyramid in an alternating magnetic field."[427] Note now the uniqueness of Parr's approach, for unlike other researchers, Parr seems to have noticed that the Pyramid is somehow designed to *rotate* fields.

DeSalvo explains Parr's experiments as follows:

> It was found that as you increase the speed of rotation of the arm on which the pyramid is mounted, the inertia of these mass particles increase, and this in turn causes an increase in the energy of the bubble surrounding the pyramid. As the bubble's energy increases, it starts to have the property of shielding or blocking energy fields from passing through it. Thus, the more energy the bubble has, the greater its ability to shield the pyramid. If you continue increasing the speed of rotation of the centrifuge, a point will be reached where so much energy has been delivered to the bubble that it will be completely closed to all known energy fields. Joe has devised a series of experiments to measure how effective the bubble could block known energy fields, like electromagnetic radiation, radioactivity, radio waves, and gravity. Basically, he placed energy sources that emitted various fields, inside the pyramid and measured the amount of shielding or blocking of these sources by the bubble. For example he placed a radioactive source (which gives off gamma rays) inside the pyramid and measured the attenuation of the gamma rays outside

> the pyramid....He also measured the effect of gravity by measuring the weight loss of objects inside the pyramid using extremely sensitive scales.[428]

These unusual results clearly suggest that there is something about the pyramid geometry itself, when in a high state of rotation, that causes a local "system" to emerge that is more or less cut off from its environment. Similar experiments with high speed rotating systems have, of course, produced similar results, and reference has already been made to them in this work. It is Parr's unique contribution, however, to attempt such experiments using the pyramidal form itself.

But what are these "mass particles"?

Over thousands of experiments, Parr repeatedly obtained similar results: the bubble "does indeed block off all known energy fields that we know of." In fact, "at the very instance that the bubble is 100% closed off, Joe believes that the pyramid no longer exists in our space-time continuum, and the pyramid enters hyperspace."[429] Why would this be necessarily hyper-space?

Because of even odder results that Parr obtained during his experiments, results with a clearly and peculiarly "Egyptian" flavor:

> Now an interesting thing happens at certain times of the year. At these times, not only does the bubble close off to all known energy forces and objects inside become weightless, but the pyramid tears itself off the machine arm and becomes propelled in space. It sometimes self-destructs or flies off into a wall. Joe has done over 55 experiments, which seem to indicate that at times this pyramid does pass through physical objects, confirming Joe's theory that it enters hyperspace at that moment.
>
> The time of year that these strange events happen is from Dec 13- 16. After 13 years of continuous recorded data, Joe thinks he has discovered why. At that time the earth passes between the Sun and the constellation Orion. Joe has discovered a continuous energy conduit or stream between the Sun and Orion. This conduit is composed of neutrino particles coming from the Sun and moving in the direction of the constellation Orion.[430] It is important to realize that we do not know if they are actually going to Orion, but that is the direction of the particle conduit. In addition, if you continue this line back through the sun and onward in the opposite direction you will arrive at the center of our galaxy.[431]

(2) The "Black Sun" and the Galactic Center

With this peculiar association with Orion and the galactic center, Parr has experimentally verified that some physics lay behind the ancient Egyptian's preoccupation with that constellation. Moreover, Parr has likewise given an experimental foundation to the implication that a lost physics also underwrites the ancient Egyptian and Sumerian preoccupation with the "Black Sun", a doctrine that held that there was a secret source of illumination residing at the very center of our galaxy.[432]

As De Salvo observes, astronomers in 1979 discovered a gigantic source of X-ray emissions at the center of our galaxy. Interestingly, when this source stops emitting "as it does at times, the energy bubble around the pyramid disappears. This x-ray emitter source, called the 'Great Annihilator', was discovered by astronomers in 1979, and is another variable in the pyramid experiments of Joe Parr."[433]

Most intriguingly, Parr has found an acoustic component to his hyper-spatial pyramid experiments:

> Joe has discovered that this bubble or energy field can also be energized and turned off and on with sound. It is very interesting that Joe Parr has recently discovered the frequency to be 51.5 cycles per second (Hz), and the slope of the Great Pyramid which is almost exactly 51.5 degrees. Thus the slope olf the Great Pyramid equals the resonant frequency of the force field. Coincidence?"[434]

Given what we know about the Pyramid's unusual track record of being associated with the most avante guard notions of physics since the day of Newton down to our own, the answer to that question would appear to be no.

(3) High Voltage

Parr has also discovered that while there is no known way to destroy this mysterious bubble, the field can be controlled by "a high voltage spark discharge."[435] Shades of Nikola Tesla, and exactly the type of physics posited in my two previous books for accessing the non-linear aspects of the aether.

(4) Hyperspace and the Age of the Great Pyramid

Before we can answer the question of what has all of this to do with hyper-space, we must make mention of one final, and significant aspect of Parr's speculations. Parr believes that "history, or the length of time a pyramid sits in one place is a prime function in all hyperspace operations." This would allow one to "solve once and for all when the pyramid was built. Again, this is pure speculation but Joe's predictions have a high track record of success."[436] I for one believe Parr is absolutely correct, and here is why:

As we have seen from the formal portions of our examination of Schwaller De Lubicz, and the theory of G. Pat Flanagan, there appears to be a "system memory" inherent in objects of vorticular geometry, from the smallest sub-atomic particle, all the way up to the primary scission, that first "hyper-differentiation" of the medium itself. We shall see in the next chapter and its appendix that this system memory or "topological path history" as it were, may be precisely mathematically modeled, whether it is in the modern context (chapter nine) or as an expression of an ancient topological metaphor (appendix to chapter nine). Parr's mass particles, in fact, have much in common, conceptually, with Dr. Volodymyr Krasnoholovets' "inertons" and "inerton fields", a construct so named by the Ukrainian physicist to describe the peculiar quasi-dynamic and quasi-interial characteristics of the medium and its lattice structure itself. More importantly, Parr has coupled two concepts - that of the power of shapes and particularly of the pyramid form and that of high rotation - together, and obtained experimental results best explained by using a non-linear, topological approach to explain what has happened.

Thus, the presence of a pyramidal shape (or any other shape for that matter), in a particular location over time will *structure the local potential of the medium* according to three variables: the shape or geometry of the object - the most effective appearing to be the pyramid[437] - the length of time it is located somewhere, and the relative scale or size of the object.[438] Once the precise mathematical laws governing these local structured potentials and field strengths are known it would be a relatively easy thing to calculate the age of the object, in this case, the Great Pyramid. Of course, we are a long way away from knowing these laws, but perhaps a prediction is in order, given all that has been said in these three books about a paleoancient interplanetary war, and that is that the Great Pyramid may be found to be far older than anyone possibly imagined.[439]

With that in mind, it is now time to take the plunge into the most abstruse aspect of Pyramid physics of them all, the work of Ukrainian theoretical physicist Dr. Volodymyr Kranoholovets, and French topologist Michel Bounias.[440]

9.

THE TOPOLOGY OF THE AETHER: MICHEL BOUNIAS, VOLODYMYR KRASNOHOLOVETS AND THE TOPOLOGY AND GEOMETRY OF PYRAMID POWER

"And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above."

Ezekiel 1:22

"An abstract lattice of empty set cells is shown to be able to account for a primary substrate in a physical space. Spacetime is represented by ordered sequences of topologically closed Poincaré sections of this primary space... The combination of these morphisms provides spacetime with the features of a nonlinear generalized convolution. Discrete properties of the lattice allow the prediction of scales at which microscopic to cosmic structures should occur. "[441]

Michael Bounias and Volodymyr Krasnoholovets

For Ukrainian physicist Volodymyr Krasnoholovets and French topologist Michel Bounias, space is a multi-cellular structure; it is, in short, a kind of "crystal." This in itself would not of course be too unusual. Other scientists have held similar views of space, and one might be tempted to see in the phenomenon of "galaxy clusters" or "galaxy walls" - vast areas where galaxies seem to be more concentrated - a manifestation of this type of spatial model. It is not here that their unique insights lie. It is rather in the manner in which they *derive* this space, mathematically, from a physical "nothing." Of course, that too, is not unusual in and of itself. "Big Bang" cosmologists have been deriving existence mathematically from a hypothetical cosmic explosion the size of a nano-point for decades, and more recently string theorists have jumped into the picture with a bewildering array of equations to demonstrate that during this initial "event," four dimensions expanded outward in the "Big Bang" while six other dimensions "curled up" inside it. Compared to this Herculian mathematical wizardry, Bounias' and Krasnoholovets' mathematics is simplicity itself, and for that reason, all the more stunning and compelling.

But this does not alleviate the obvious difficulty of presenting such a highly

mathematical tome to a general readership. Even with our adopted convention of bracketing such sections and adopting different type face, the difficulty remains, for any attempt at summarization and generalization inevitably produces distortions that are not Bounias' nor Krasnoholovets' actual ideas. Every effort will be made to avoid such formal sections, but nonetheless they will be necessary from time to time to illustrate for a mathematically informed audience what their approach is.

This being said, it is also worth noting that another difficulty attends any presentation of their work such as is undertaken in this context, and that is its relevance to our hypothesis of the Great Pyramid. For this reason, it is best, perhaps, to summarize the Soviet and Russian research in pyramid power itself, and Krasnoholovets' own approach to the subject, in order to provide a convenient backdrop from which to view the theoretical model adopted in Bounias' and Krasnoholovets' papers.

A. Russian Research into Pyramid Power: An Interdisciplinary and Multi-Institutional Effort and its Implications

Little at all would be known in the English-speaking world of this Russian research had it not been for the fact that Dr. Volodymyr Krasnoholovets had contacted American biophysicist Dr. John DeSalvo, who runs an association of pyramid researchers called The Great Pyramid of Giza Research Association. Most of what is known of this Russian effort is due in no small part to Dr. DeSalvo's efforts to publicize their work in the West. The contact began in January 2001 when Krasnoholovets contacted DeSalvo. Krasnoholovets worked at the Institute of Physics in Kiev, the Ukraine, an institute considered one of the top military research institutions of the former Soviet Union, developing the technologies for Russian "cruise missiles, remote sensing devices, satellites, space station technology, and other military technology." Krasnoholovets informed DeSalvo that he and his colleagues had carried out research for the last 10 years inside of 17 large pyramids specially constructed out of fiberglass in various locations in Russia and the Ukraine.[442]

As Dr. Krasnoholovets explained, this research had been a broad-based and interdisciplinary effort, conducting experiments in the fields of "medicine, ecology, agriculture, chemistry, and physics." This research was able to document scientifically the changes in "biological and non-biological materials that occur as a result of being placed in these pyramids."[443]

DeSalvo was subsequently contacted by the Russian director of this research, Alexander Golod, currently a director in a state defense enterprise in Moscow.[444] Notwithstanding the military connections of Krasnoholovets and Golod, the latter assured DeSalvo that the purpose of building and researching the pyramids was benign.[445]

The pyramids themselves were built at a sharp angle of 73 degrees and were built entirely from fiberglass, using no metal components. That is, the pyramids were constructed entirely from non-linear material. Golod explained that the sharp angle was chosen from "experimental designs that also included the mathematical relationship called the Golden Section."[446] The pyramids, moreover, unlike the structures at Giza, were entirely hollow.[447] The Russian government supported this massive building project, and so committed was it to the idea that Golod was able to persuade the Russian government to allow "a kilo of rocks that had been placed in one of his pyramids on board the MIR space station." Golod's reason for this strange request was that he believed the energy fields they produced may help the space station in some fashion.[448]

The Institutions reported by DeSalvo to have conducted this research were The Russian National Academy of Medical Sciences, The Ivanovskii Institute of Virology, The Mechnikov Vaccine Research institute, the Russian Institute of Pediatrics, Obstetrics and

Gynecology, The Institute of Physics in the Ukraine, The Graphite Scientific Research Institute, The Scientific and Technological Institute of Transcription, Translation and Replication, the Gubkin Moscow Academy of Oil and Gas, and the Institute of Theoretical and Experimental Biophysics.[449]

Before we get to the actual known results of the Russian pyramid project and its experiments, three general observations should be noted:

1. The pyramids are deliberately constructed without any linear (metal) components, thus indicating that the Russians already understood something about pyramids as non-linear devices; the sheer size of some of these pyramids would also tend to indicate that they represent the "next phase" of a project initiated after preliminary tests have been done;[450]
2. While a few experimental results of the Russian research do indicate a possible military application, most of the known results of Russian research are in areas that are clearly benign; the Russian project, as we shall see, appears to be designed, therefore, to understand as many basic applications of the mysterious "pyramid power" as possible;
3. Nonetheless, the presence of scientists with clear military connections does tend to suggest that a military application lurks in the background of this research. Moreover, as noted in point (1) above, it is likely that the preliminary research began long before the actual construction of the pyramids. This is suggested by the fact that little is known about the intellectual history of why this project was undertaken, with all its massive construction expense alone.

With this in mind, we may now examine some of the extraordinary results of the project.

B. Observed Effects in the Russian Research:

The experiments began in a 36' pyramid, a third of the size of the largest Russian pyramid, an imposing 144' structure.[451] Among the most obvious results of the Russian experiment was confirmation - in some rather astonishing ways - of effects other researchers had noted in the West: extended life of organic materials, and so on.

(1) Physical Effects

There were clearly observed physical effects that came off the large 144' pyramid. Russian radar technicians observed "a large column on their radar" yet nothing could be observed visually. The column was "several miles high and about half a mile wide." While uncertain what the column was, the Russians "conjectured it was some kind of ionized column."[452] While this may seem strange, it tends to corroborate the independent research of Dr. G. Pat Flanagan, who produced the following picture of similar columns emanating from the apex of a grid of pyramids he constructed for his experiments.

Columns above Flanagan's Pyramid Grid

Similarly, Dr. Flanagan reported Allied warnings to air crews during World War Two

operations in the Egyptian desert, cautioning them not to fly over the Great Pyramid below certain altitudes, as this would cause their instrumentation to malfunction.[453] The Scientific and Technological Institute of Transcription, Translation and Replication in Kharkov was able to confirm such an ionic column standing above the pyramid to about 2000 meters.[454]

Other odd physical effects were also observed. For example, an ozone hole above the pyramid had started to repair itself. Interestingly, "Alexander Golod predicted this would happen before he built the pyramid."[455] The Russians also noted a statistical decline of large earthquakes in the vicinity of their pyramids, being replaced by hundreds of smaller ones.[456] One experiment placed distilled water inside a pyramid during winter. "The water did not freeze even though the water temperature reached -38 degrees centigrade." But if the water was jiggled or disturbed in any fashion, crystallization began and the water froze normally.[457]

In yet another experiment, the effect on electric fields was examined. Electric discharges were found to be reduced inside a pyramid and its area was also demonstrably restricted. As DeSalvo observes, it thus "had powerful defensive properties".[458]

But perhaps the most notable effects were on radioactive materials. Half-lives were altered, the strength of concrete was altered, as were the refractive properties of crystals.[459]

It is worth pausing to consider the implications of some of these experiments. First, observe that the Russian experiments tend to corroborate via a different route the observations of Flanagan and Parr. Especially with regard to radioactive materials and crystals, it would appear that pyramids profoundly alter the structure of local space. Secondly, this means that such materials do not possess inherent properties, but rather, radioactivity and refractivity and so on are also dependent on the local conditions. In short, they are *open* systems in a much more profound manner than is usually understood to be the case. We have here, then, with these results, a possible confirmation of Parr's view that they are hyper-spatial devices. Finally, the nature of these experiments would suggest that the Russians were already thinking along these and similar lines before the experiments were undertaken. These unusual effects were supplemented by some rather unusual acoustic properties, which we will survey last, as they lead directly to Krasnoholovets' theoretical model designed to explain them.

(2) Organic and Psychological/Psychometric Effects

Physical effects are not the only odd results of pyramid power. Researchers have long noted their peculiar effects on biological and organic material, but the Russians undertook their experiments with much more sophistication. Such "opens systems" or environmental responses of material placed within whatever fields pyramids seem to generate would naturally imply rather profound effects on such materials, and this is indeed the case.

In one experiment, an encephalomyocarditis virus was taken from a mouse along with immunoglobin and cultured in a dish, and a control group was similarly taken. The immunologlobin placed inside the pyramid inhibited the growth of the virus by more than three times that of the control group outside it.[460] Moreover, mice infected with salmonella typhi murium showed similar results. Mice inside the pyramid had a 35-40% survival rate, while among the control group outside practically all died.[461]

Similar odd results obtained with crop seeds placed inside the pyramids. 20 varieties of seeds were placed in pyramids from 1 to 5 days and then planted. "The results show that there was an increase in crop yield 20 to 100% depending upon the seeds. The crops were very healthy and when a drought occurred, it did not affect the crops. Even the amount of toxiferous matters in plants was measured and shown to be decreased sharply."[462]

(3) Paranormal Effects: The "Resurrection" Effect

One very peculiar effect that botanists noted was that after a large pyramid had been constructed near Moscow, previously extinct species of flowers suddenly and quite spontaneously started to grow and flower again in the pyramid's vicinity. They have no explanation why this should have happened.[463] While this result does indeed sound like the purest science fiction, it is in keeping with the effects already noted to have been observed in organic materials placed inside the pyramids.

A psycho-physiological effect was also shown. Alcoholics and drug addicts given "glucose intravenously or distilled water orally, which had been placed in a pyramid," showed significant improvements in their ability to fight their addictions.[464]

(4) A Final Physical Effect: "Acoustic" Intensity of Fields

One thing that the Russian researchers noted was that the field the pyramids generated varied in intensity both inside the pyramid, and in various locations around it. The intensity of the field was measured in decibels. We shall return to this point in a moment. DeSalvo summarizes the Russian results as follows:

> **Distribution of these fields in the pyramid.**
>
> Center - very strong 9 decibels (near the top of for (sic) the largest Russian Pyramid).
>
> Over the pyramid - very strong and radiates upwards 7-11 decibels (the largest Russian Pyramid).
>
> Beyond the pyramid - along East-West line the radiation is about 3 times more intense than along the North-South line.
>
> Below Pyramid - Radiate downward and is over 5 decibels (for large pyramids).[465]

Clearly, alignments to the compass points have something to do with pyramid power, and clearly, the apex of the form is the point of greatest concentration of whatever mysterious field or power is generated by the shape.

Two things must be observed by this list. First, quite obviously the Russians concluded that whatever field was created, it had quasi-acoustic or longitudinal characteristics. Second, in order to measure this field in "decibels", the Russians must clearly have been in the process of developing either a new technology, or new techniques, in order to detect this field intensity, techniques similar, perhaps, to Joe Parr's techniques of measurement.

Clearly, the Russian experiments demonstrate their prior understanding of the acoustic, non-linear, and hyper-spatial properties of pyramids.

But what exactly is this field they generate? Parr and Flanagan, as shown, use vorticular models to explain their theory. Dr. Krasnoholovets explains it somewhat differently:

> Dr. (Krasnoholovets) explains his discovery of this field by first stating that the Great Pyramid was built to intentionally amplify basic energy fields of the Earth on a subatomic, quantum level. He calls these fields inerton fields or waves and has measured them in model pyramids. He proposes that the Great Pyramid is a resonator of these fields produced by the earth. It would be a new physical field like the electromagnetic or gravitational field. This field is what affects the materials

placed in the pyramids ....

This inerton field is generated due to friction of moving elementary particles through space. Dr. (Krasnoholovets) does not believe that space is emptiness like Einstein claims but is filled with a substrate, some kind of an ether, as scientists in the 19th and early 20th had believed....

It is hypothesized that atoms of the earth vibrate and interact with the ether generating inerton waves. The Great Pyramid concentrates these waves and is saturated with them.[466]

Thus, Dr. Krasnoholovets has come to similar conclusions as other physicists investigating pyramids and the Great Pyramid, namely, that their machine like properties are due to the fact that they appear to be resonators and amplifiers of the medium itself, and this in turn implies an aether or substrate with quasi-hydrodynamic properties. Hence, Dr. Krasnoholovets can speak in terms that suggest a quasi-frictional and quasi-interial property possessed by this substrate. But equally clearly, we are far from the static inert aether of 19th and early 20th century physical mechanics.

But how then does one *model* this aether, since its properties seem so elusive of the ordinary mathematical descriptions that have accompanied the other great theoretical edifices of modem physics?

C. The Topological Properties of the Aether, or Inerton Field: Bounias' and Krasnoholovets' Mathematical Model

(1) The Boolean Lattice, or "Quasi-Crystal" Structure of the Medium

Topology is a mathematical language invented in large part by the French mathematical genius Poincare. For those who do not know what topology is, we shall concentrate on three basic areas in order to understand some aspects Bounias' and Krasnoholovets' papers and the model that Krasnoholovets uses to explain the mysterious inerton field generated by pyramids: (1) the difference between topology and geometry; (2) basic shapes; and (3) sets and functions.

Topology is basically a kind of geometry without dimensions, or, alternatively, a kind of geometry in more than three dimensions. This emphasizes its aspect as a mathematical technique used to describe objects that exist (or that *can only* exist) in more than three *spatial* dimensions. In fact, one can have as many dimensions as one wishes. The technique was developed since, obviously, it is impossible to draw or model such objects accurately and preserve the characteristics they would have in such higher dimensional spaces. So, think of topology as a kind of "consciousness expanding exercise" with equations. The equations do nothing but draw a *picture*. So, as before, when it is necessary to give the formal mathematical expressions used by Bounias and Krasnoholovets, we shall retain our "bracketing and font-change" procedure for those who do not wish to do the "equation" part, and only wish to understand the basic concepts. The equation components have been kept to the minimum necessary in order to understand the appendix to this chapter, and a profoundly similar yet profoundly different metaphor found in some ancient texts.

The second thing topology concerns itself with is basic shapes, and their similar charactertistics. Consider the example that almost every student of topology learns in school: what is the similarity between a doughnut and a coffee cup? For most of us, accustomed to thinking in purely geometric terms, there is little similarity except for the hole in the doughnut, and the hole that is the handle of the coffee cup. But for a topologist, these are the only and primary properties of both. Topologically speaking, then, the coffee cup and the doughnut are one and the same kind of object, since the one can be turned into the other by a process of "stretching and pulling" its surface into the shape of the other. Only the hole remains. For this reason, topology is often called "rubber sheet geometry", since it is a study of *very* basic forms that various objects have; coffee cups can be "stretched and pulled" into a doughnut, and doughnuts can be squished and kneaded into coffee cups. The only rule is that one must retain all basic surface features during the transition, or "mapping" of one to the other, in other words, one is not allowed to plug up the hole of one while stretching and pulling it into the other.

Now this little rule is what allows the technique of modeling such objects to occur, for certain common features of a surface will appear no matter in how many dimensions an object exists. A familiar example will demonstrate how this works. Take the simplest possible shape one can have in two dimensions, an isosceles triangle. Now we all know from geometry that a triangle has some common properties, no matter what kind of

triangle it is. In this case, it's an isosceles triangle, with three equal sides, three "nodal points" and three equal angles. Now, "stretch and pull" this two dimensional figure into three dimensions - topologists and physicists call this stretching and pulling of an object from one dimensional space into a higher or lower one a "dimensional rotation," but it is nothing more than "stretching and pulling" - and what do you get? A tetrahedron. But note that the properties of the triangle that was so rotated remain the same: each face of the tetrahedron has exactly the same characteristics as the original isosceles triangle. But some new characteristics have appeared because of the addition of a new dimension perpendicular to the first two. Perform a dimensional rotation of the tetrahedron again from three to four spatial dimensions, and again, the same thing happens: the features of the original triangle are preserved, along with the features of the tetrahedron, and some new ones have been added, due to the addition of a fourth dimension perpendicular to the first three. This piling up of perpendicular dimensions and the resulting morphological changes of basic forms is what some aspects of the topological technique are designed to describe.

For our purposes, it is important to observe that a "system memory" has occurred, since the characteristics of the original triangle which began the process recur over and over again, but in each modified dimensional context the characteristics are modified. The signature of the original triangle remains in the tetrahedron and hyper-tetrahedron, and vice versa, the signature of the hyper-tertahedron remains in the tetrahedron, and the tetrahedron remains in the triangle, by virtue of these common properties that topology expresses mathematically, no matter how many dimensions one is dealing with. We have already encountered this "system memory" in previous chapters, and it will now play a very important role.

So what, exactly, do Bounias and Krasnoholovets *do* with this marvelous mathematical technique called topology? Basically, they use it to model the structure of space - of the continuum or aether substrate - itself. We must first understand that for them, space is not a "vacuum" or "void" in the conventional sense, though it *is* initially a "nothing", that is, a uniform substrate having no observable distinctions or regions within it. With this in mind, Bounias and Krasnoholovets explain the basic approach of their model in the following way:

> Some necessary and sufficient conditions allowing a previously unknown space to be *explored through scanning operators are reexamined with respect to measure theory. Some generalized conceptions of distances and dimensionality evaluation are proposed,* together with their conditions of validity and range of application to topological spaces. *The existence of a Boolean lattice with fractal properties originating from nomvellfounded (sic) properties of the empty set is demonstrated. This lattice provides a substrate with both discrete and continuous properties,* from which existence of physical universes can be proved, up to the function of conscious perception.[467]

I have italicized those portions of their initial abstract that are of interest here. Obviously,

regardless of one's mathematical background, Bounias and Krasnoholovets have set themselves an immense task. From these two short sentences, one may deduce the entire content of their three-part paper.

Note first of all, that their work concerns itself with the answer to a very basic question: Given that the initial condition of the substrate is one of absolute uniformity, and hence, is also that of physical non-observability, what functions would allow one to distinguish discrete regions within such a space? In short, how would differentiation arise? Note that what Bounias and Krasnoholovets have proposed, in other words, is a mathematically formal exposition of Schwaller De Lubicz's "primary scission." Note also that the paper bases these "scanning operators" - which are very simple mathematical functions as we shall see - on the notion of *measurement,* that is, on the comparison of any of the regions of "discrete regions of nothing" that are so distinguished.

And finally, observe what the significant result of this procedure is: space, as thus mathematically modeled, turns out to be a "Boolean lattice," that is to say, it has some properties in common with *crystals;* it is crystalline-like, or quasi-cellular, in structure But it also has some properties in common with *logic* or rational thought, that is to say, with *information.* These two ideas - a crystalline structure of information - form the conceptual nucleus of their work.

The importance of these conceptions for the idea that the Pyramid was an *oscillator* of the medium is now apparent, for in order to oscillate the medium, *any such oscillator must share common topological characteristics with the local structure of that medium as a crystalline "lattice of information", so to speak.* Bounias and Krasnoholovets state this principle more formally: "(Any) property of a given object, from a canonical particle to the universe, must be consistent with the characteristics of the corresponding embedding space."[468] That is, the descent or derivation of any object from the medium preserves the signature of how it was derived from it. This notion of "topological descent" or "topological momentum" - Bounias and Krasnoholovets use both terms depending on what is in view - will become crucial as we proceed. And as we have already seen, similar conceptions are at work in Schwaller De Lubicz and in LaViolette.

Since "(Any) property of a given object, from a canonical particle to the universe, must be consistent with the characteristics of the corresponding embedding space," a profound result obtains for the conception of measurement itself, since measurement must likewise conform to the derived space: "(No system of measure can be operational if it does not match with the properties of the measured objects."[469] For our purposes, this is to say that a standard of measure is in itself and in some respects a coupled oscillator to any measured object. An arbitrarily chosen unit of length, for example, having no relationship with the object measured, i.e., not being some dimensional harmonic of it, will accordingly be an inefficient oscillator and an inaccurate measure.

But how would all this process *begin,* especially if in its initial state the substrate is absolutely uniform and undifferentiated? Their answer, while couched in the formal language of an academic paper, is breathtaking in its implications:

> (Mathematical) limits in computed systems can be overpassed by the biological brain's system, due to its property of self-decided anticipatory mental imaging... It will be shown here how this makes eventually possible a scanning of an unknown universe by a part of itself represented by an internal observer.[470]

In other words, and to summarize considerably the rest of their papers on this subject, if one begins with an absolutely undifferentiated medium which is therefore a physical "nothing" since no discrete or discemable differences exist within it, then in order for any such "subsequent" differentiation to occur, this must be the result of an intelligent observer. This observer would then simply "bracket" or, to use the illustration we employed in our examination of De Lubicz's "primary scission", draw a "dotted line" around of "hyper-differentiate" (¶) a part or parts of this nothing. In other words, it is in the act or decision to isolate "regions of nothing" within the overall "nothing" that the process is initiated, exactly as in De Lubicz's conception of the "primary scission." Once these regions have been isolated, they then begin to take on minimal topological characteristics. It is for this reason that Bounias and Krasnoholovets have chosen the empty hyper-set - symbolized by Ø - as the basic mathematical formalism to model this underlying substrate and its subsequent "hyper-differentiations."

A word is now necessary about sets and the empty-set. We all know what a set is; it is simply a group of things or functions. For example, we can have a closed set composed of random numbers, such as {1, 5, 2, 15}, or an open set {1, 2, 3, 4, ...115, 116, 117, ...n}. Note that the numbers in each case are members or elements of the set.[471] An empty set is simply a set with no members: { }. Some sets can, however, be composed of members which are, in turn, sets composed of other members. Sets with the same number of members are called "equipotent." This in our examples above, the two sets of numbers are not equipotent, since the first one has only four members, and the second on an infinite number of members.

So how would the empty hyper-set 0 be used to model the substrate of space and its differentiation? Bounias and Krasnoholovets give the example of the famous Hungarian mathematician John Von Neuman's enumeration of the set of natural numbers from an infinite reiteration and "bracketing" or "hyper-differentiation" of this empty hyper-set:[472]

Let Ø = the number 0.

Now, "bracket" the Ø, as we did with Scwhaller's "primary scission:" we get 1= {Ø}.

Repeat this process, and we get 2 = {Ø{Ø}}, a set of Ø within a set {Ø}. Repeating the process two more times would give 4 = {Ø{Ø}, {Ø{Ø}}, {Ø{Ø}, {Ø{Ø}}}}, and so on for all numbers. Note that this way of representing numbers as reiterations of a basic bracketing or "hyper-differentiating" function on Ø preserves the "system memory" or "topological descent" of the number from the original Ø from which it derives.[473]

Since we are dealing with the topological observer from the outset then, one may further imagine regions where such reiterations combine to form complex structures of nothing, or a region so "topologically small" that no further iterations are possible. These

"singletons" are topological atoms, or points.[474] These two concepts they call "simplexes" and "singletons" respectively.[475]

Remember now that topology is the "rubber sheet geometry", where objects can be described mathematically in any number of dimensions. So, having arrived at the conceptions of simplexes (an object) and "singletons" (topological points)[476], the question then becomes "given a set of N points, how to evaluate the dimension of the space embedding these points?"[477] In other words, since one is still only dealing with differentiated regions of nothing, what is their size and how would one go about measuring it? Their solution now reveals the profoundly *non-linear* nature of this new physics: "A generalized distance between spaces A,B within their common embedding space E is provided by the intersection of the path-set ϕ(A,B) joining each member of A to each member of B... "[478] What do they mean by this? Recall that every set has a certain number of members. In this case, let those members be the "singletons" or topological points. Thus, *whether or not these distinct regions of nothing are actually conjoined — i.e., share some common surface or not — the distance between them may be "measured" by a comparison of the members of each set.*[479] Notice that the concept of distance itself is now measured in a profoundly non-linear way, i.e., by means of comparisons of *sets*.[480] Thus, "A space can be subdivided in two main classes: objects and distances. The set-distance is the symmetric difference between sets."[481] This means in turn that, as far as the initial conditions of the substrate and its first differentiations are concerned, its principle characteristics are *a set of functions* (not objects) and a "probationary space."[482] As a result of these two considerations, "since a primary topology is a topology of open sets, a primary topological space cannot be a physically measurable space."[483] The only technique for measurement — for *oscillation* — in this circumstance is comparison of members of sets, of properties and functions.

[One aspect of this consideration of the primary topology of space being an open set of iterations of ø - as in the example of Von Neuman — is that if one imagines this situation in the context of three dimensions, then any "scanning" of such 3d space by a 3d observer of any sort perforce cannot account for all the properties of this space or objects within it: "An open 3-D universe would not be scanned by a 3-D probe. But in a closed Poincaré section, the topologies are distributed into closed parts and their complementaries as open subparts. Therefore, there may be open parts in our universe that would not be detectable by 3-D probes. This problem might be linked with the still pending problem of the missing dark matter..."[484] That is to say, there may be properties of the known universe that can only be known or explained — "scanned" — only by dimensional probes of more than three dimensions.

[Singletons become immensely important in Bounias' and Krasnoholovets' consideration of the phenomenon of "system memory" and topological descent. Both

properties are in turn intimately related to the notion of the topological observer, since at any given time (t) of any analysis of any formal system, "there is no recurrent function that can "imagine" the existence of an abstract component not existing in the original data and parameters Devising $(aaa \ldots a)_h \varepsilon G^h$ implies making a mental image at (t + te) and further confronting the behavior of the system with 'anticipatively recurrent' images succeeding to those at t..."[485]]

So why describe such a space as a lattice of iterations and bracketings on Ø? In order to understand this it is necessary to revert to our original illustration of sets and members. Suppose we have two sets of members as follows:

Set A = { 1, 2, 3, 4, 5, 6, 7} and
Set B= {1,3,5,7,9,13,15}.

Now, let us imagine two functions, called union, symbolized by u, which is to take all members of two or more sets and combine them into a new set, and a function called intersection, symbolized by ∩, which is to take two or more sets and to filter out, or find, their common elements. Thus, if we want to find the union of A and B, we write A ∪ B= { 1, 2, 3, 4, 5, 6, 7, 9, 13, 15 } . But the set that results from the intersection is different: A ∩ B = (1, 3, 5, 7). Note then that union is not equivalent to intersection: ∪ # ∩).

But note what happens when one applies union or intersection to two empty sets:

⌀∪⌀ = ⌀ and ⌀∩⌀ = 0, since 0 has no members. Thus, in this special circumstance, ⌀∩⌀ =⌀∪⌀. We may therefore imagine a whole series of such iterations on 0, resulting in a lattice of *the functions* ∪ *and* ∩ on ⌀. For example, we may have ⌀∩{⌀∪{⌀∩⌀}} and so on.

[Bounias and Krasnoholovets's proof of this lattice property is short and elegant:

[(i) Let ∪(⌀) = S denote a simple partition of (⌀).[486] Suppose that there exists an object (ε) included in a part of S, then necessarily (ε) = ⌀ and it belongs to the partition. (ii) Let P = {⌀, ⌀} denote a part bounded by sup P = S and inf P = {⌀}. The combination rules ∪ and ∩ provided with commutivity, associativity and absorption are holding. In effect: ⌀∪⌀ = ⌀, ⌀∩⌀ = 0, and thus necessarily ⌀∪(⌀∩⌀) = ⌀, ⌀∩(⌀∪⌀) = ⌀. Thus, space {(*P*(⌀), (∪, ∩)} is a lattice.

[The null member is 0 and the universal member is $2^{Ø}$ that should be denoted by . Since in addition, by founding property $\mathbf{C}_{⌀}(⌀) = 0$, and the space of (0) is distributive, then S(⌀) is a Boolean lattice. (Q.E.D.)][487]

This property of the equivalence or equilibrium of ∪ and ∩ when applied to the empty set I call the "equilibrium paradigm," and its fundamental importance for the idea of a lattice work of 0 being formed from a series of reiterated functions of unions and

intersections for Bounias' and Krasnoholovets' model of the substrate cannot be overestimated. As we shall discover in the appendix, a profoundly similar metaphor exists in ancient hermetic and Neoplatonic texts, one that is, however, apparently based on non-equilibrium as the founding metaphor of the primary scission.

Bounias' and Krasnoholovets' choice of the empty-hyper-set to model such a medium was thus not accidental, since it allows such a lattice in nothingness to be constructed. But there is another reason for its selection, for it is "endowed with topological dimensions (n) as great as needed."[488] As a set of nothing composed of no members except rules for its combination and recombination, then what happens if one imagines, for a moment, one such region of N dimensions, intersecting - i.e., sharing some common surface with - another such region of lower dimension, say, of N-1 dimensions?

To illustrate this, imagine a hole in the side of a box. The box, while a three-dimensional object, has a hole in it, which is a two dimensional hole in a surface of two dimensions. A "hole" is thus a special condition of a surface of an object. Mathematically and topologically speaking, such "holes" are always one dimension less than the object they are holes *in*. Thus, there can be conjoined surfaces between two kinds of space, with such surfaces being of lower dimension than the higher of the two spaces so conjoined.[489]

(3) The Conjoined Surface Between Topological Space and Physics (Quantum Mechanics)

But what has all of this to do with *physics?* How do we get from this topological lattice work to actual particles, forces, inertia, and masses? This question preoccupies Part 2 of their paper, for as they observe, the history of quantum mechanics reveals a fundamental flaw. While there is a school of quantum mechanics that believes that the Zero Point Energy is a real phenomenon and not simply an artifact of the mathematics of the theory, this belief has a fundamental problem, namely, how does one *cohere* the seemingly random nature of the quantum vacuum flux? That is, how does one actually tap into it? So long as there is no theory of the underlying medium itself, then this would appear to be impossible. Indeed, Bounias and Krasnoholovets are quick to observe that the lack of a theory of the embedding medium for quantum reactions is one of the most serious defects of the theory.[490]

But there is a clear connection between their theory of the medium and quantum mechanics, precisely because the combinations of iterations on ø produce certain functional forms - the "Boolean lattice" - which "allow the prediction of scales at which microscopic to cosmic structures should occur."[491] That is, regardless of what standard of measure results from the comparison of objects and spaces, the structure of space itself will unfold in harmonic measures of these units, with objects being clumps around certain nodal points in this huge wave-like oscillation. The concept we have already encountered albeit though it was derived in very different fashion - inductively rather than deductively - in Global Scaling Theory.[492]

One thing that has been reiterated in this and previous chapters is that any theory of the medium such as Bounias' and Krasnoholovets' seems to imply a "topological arrow of time", since the derivation or reiterations of parts of ø implies a kind of system memory, where ø reappears in one way or another no matter how many times or how many functions are applied to it. We saw, moreover, how the intersections of two spaces of differing dimensions resulted in a surface of lesser dimension then with the higher space it shared, as in our analogy of a "hole" in an object. This intersection of two different dimensional spaces creates a "closed condition", an object or surface that is what topologists call "topologically closed."[493] When objects are "closed", they are discernible as objects.

This is of fundamental importance, for it means that, insofar as objects can arise in this model, they do so as shared surfaces between regions of ø that are in different dimensions.[494] Once a surface arises, objects arise, since a surface is topologically closed.

By constant and repeated iterations of the functions of union and intersection on such spaces, one finally arrives at the idea that any region within the medium that has been

derived by such functional reiterations on 0 is a "cell", a distinct region with its own algorithmic signature of unions and intersections, a "sequence of mappings of one into another structure of reference" that represents "an oscillation of any cell volume along the arrow of physical time."[495] This means, in short, that the "system memory" of its derivation from ø is preserved even in our 3-dimensional space which will make it possess "nonlinear properties" and their specific features (e.g. set distance and so on, already referred to). For this reason, the appropriate mathematical language for modeling such a kind of space - regardless of dimensions - *must* be a nonlinear one.[496]

The model of physical space thus depends on these oscillations in the distinguished regions or "cells" of the medium itself. Once one combines this notion with the lattice structure previously modeled, one also has yet another aspect of the "crystalline" structure that now manifests itself, for Bounias' and Krasnoholovets' model predicts that fractals or partial dimensions can arise, along with displacements in the lattice structure.[497] Such displacements, while not mentioned by Bounias or Krasnoholovets, are rather analogous to the Frenkel, Schottsky, or screw defects one encounters in natural physical crystals.

In their theory these displacements and defects are quite the crucial point, since they can model such physical phenomena as inertia, charge, mass and so on. In short, a common property of the substrate - its lattice work and defects in that lattice - appears to account for these seemingly disparate physical properties in our observable 3-dimensional world. Dr. Krasnoholovets calls these particle-like defects "inertons".[498] One may therefore also envision mass to length conversions at this quantum level.[499] Finally, such a model, since it focuses on the topological properties of the embedding medium and its oscillation itself, is scale invariant, thus avoiding the problem that has dogged twentieth century physics: how to squeeze relativity and quantum mechanics into one comprehensive picture, without one set of laws for "large" things and another for very "small" ones.[500]

Finally, it is interesting that Bounias and Krasnoholovets come to the position where such "inertons" or clouds of inertons (assemblages of the defects in the lattice) can account for mass as a property of such a modified void.[501] This is because such a lattice structure with its attendant properties of "defects" gives rise to a peculiar creature, a "mass equivalent nonmassive corpuscle" or "region" within the medium.[502] This would tend to indicate that Joe Parr's "mass particles" and his speculations about the hyper-dimensional nature of the phenomenon he has observed in his experiments is not at all accidental nor as speculative as it may first sound, since he may be accessing precisely this phenomenon.

In short, the model describes the creation of matter as defects in the lattice structure of the medium, as *holes in nothing, as intersections of two different dimensional regions of nothing having a common surface*.

It should not, then, surprise us, that if one were to construct a power plant, or a weapon,

or even a consciousness-raising device that utilized the medium itself as its primary source of input and output, that that oscillator should be constructed of crystals embedded in a highly non-linear medium, and given the overall shape of a crystal, complete with empty areas or “chambers” as defects in its lattice structure.

[APPENDIX TO CHAPTER NINE: FORMAL ELUCIDATION OF A TOPOLOGICAL METAPHOR OF NON-EQUILIBRIUM IN SOME ANCIENT HERMETIC AND NEOPLATONIC TEXTS

"I cherish more than anything the Analogies, my most trustworthy masters. They know all
the secrets of Nature, and they ought to be least neglected in Geometry."

Johannes Kepler

Bounias' and Krasnoholovets' use of topology to elucidate the structure of the underlying medium prompts an examination of Neoplatonic and Hermetic texts to see if a similar topology exists. Given that significant parallels have already been found between certain concepts in physical mechanics and ancient texts, as outlined in chapter three of The Giza Death Star, we now extend the method further by seeking to discover if any conception exists in those texts that is capable of similar topological formal explicitness. The Enneads of Plotinus (ca. 205-207 A.D.) are generally considered to be the founding and central documents of Neoplatonism. In this appendix, their central doctrine concerning The One will be examined in connection with the hypothesis that they preserve and/or express a profound topological metaphor of the underlying physical medium. Our method is simple: certain key texts or usages of Plotinus will be cited, their main conceptions summarized, and then the broad outlines of the topological metaphor will be stated with formal mathematical explicitness. As will be seen, the ancient topological metaphor differs signficantly from the modem - as expounded by Bounias and Krasnoholovets - in one significant way: the non-equivalence of the combinatorial functions of union u and intersection n when applied to the empty hyper-set when used to model the initial differentiation of creation as the ancients understood it. This non-equivalence in turn is based on a more fundamental condition of initial cosmological non-equilibrium, the "primary scission."

(1) The Lack of Duality, or "Otherness", or Predication, in The One

The One (το εν) occupies the privileged position in Plotinus' philosophical system, and as will be seen, a similar position in the generation of a topological metaphor. In his conception, The One is utter "simplicity"(απλωτης), and as such posses no duality or any other form of predication whatsoever:

> But if we must introduce these names for what we are seeking, though it is not accurate to do so, let us say again that, speaking accurately, we must not admit even a logical duality in the one..... We must be forgiven the terms we use, if in speaking about Him in order to explains what we mean, we have to use language which we, in strict accuracy, do not admit to be applicable. As if must be understood with every term.[503]

Plotinus employs other terms to refer to The One, such as (the) Being (το ον), and The All (το παν), all of which will suggest, once his topological metaphor breaks open completely, that The One is best formally modeled or symbolized by the empty hyper-

set, or ø, which becomes the underlying embedding medium in his version of the metaphor.

Similarly, The One lacks any predications based upon dialectic:

> Since the nature of the one produces all things It is none of them. It is not a thing or quality or quantity or intellect or soul. It is not in motion or at rest, in place or time, but exists within Itself, a unique Form; or rather It is formless, existing before all form, before motion, before rest, for these belong to being and make It multiple.[504]

It is to be noted that, while Plotinus is usually understood to be speaking of a metaphysical doctrine, his language is equally suitable to that of an undifferentiated physical substrate, since dualities such as motion and rest are artifacts of thought and observation applicable to distinct physical objects.[505] This fact will be more clearly seen once his topological metaphor breaks open.

Plotinus clarifies this point by specifying that thought itself does not form a predicate of The One:

> It is not thought for there is no otherness in It. It is not movement, but prior to movement and thought. For what would It think about? Itself? But then It would be ignorant before Its thought, and would need thought to know Itself, It which is self-sufficient. There is no ignorance in It because It does not know or think Itself, because ignorance is always of something else, when one of two things does not know the other.[506]

Since The One consists of no function of thought or of dialectic, not only is It beyond motion and rest and similar dialectical oppositions, It is beyond the duality of self and self-knowledge. It is thus without parts, a property again suggesting the empty hyper-set ø.

In this regard is it important to note that the implication of Plotinus' remarks is that any conception, act, or function of thought whatsoever is an act of differentiation (in the formal sense) or partition on The One, and therefore is also a declension from It and Its simplicity. As will be seen, this has profound implications for reconstructing his topological metaphor, for thought itself, and hence Intellect and Soul, will be the basis of other predications. These predications in turn are thus artifacts of Intellect and Soul, with the implication that they form the "topological observers" in his metaphor, each possessed of discrete and distinct properties of topological space. In short, the Intellect and the Soul in his system are discrete topological surfaces.

(2) The Unity of The One is neither Numerical nor Geometric; It is not a "Point":

That Plotinus has in mind a metaphor more topological than geometric is evident from the following passage:

> What do we mean by "One", and how do we fit this Unity into our thought? "One" is used in more senses than that of the unity of a numerical unit or a point in this sense the soul, taking away magnitude and numerical plurality, arrives at the smallest possible and rests on something which is certainly without parts, but belongs to the divisible and exists in something else. But the One is not in something else or in the divisible, nor is It without parts in the sense of the smallest possible. For It is the greatest of all things, not in size but in power....It must be considered as infinite, not by unlimited expansion of size or number but by the unboundedness of Its power.[507]

The phrase "unboundedness of Its Power" suggests a context in physics such that, had Plotinus known of the concept, he might have referred to the One as an infinite potential. In any case, that Plotinus is suggesting a topological rather than geometric metaphor is strongly suggested by the use of phrases such as "not by extension". Similarly, his exclusion of a "point" is further indication of a topological rather than Cartesian (or in Plotinus' case, Euclidean) geometric underpinning. Most significant;y, Plotinus suggests that The One might best be viewed as an unbounded power, a metaphor distinctly topological, since the empty hyperset, as a topological model of the medium, has been suggested to possess the set of combinatorial functions. Seen in this way, Plotinus might therefore be viewed as suggesting that The One contains a set of unspecified but distinct functions or operations:

$$ø = \{f_1, f_2, f_3 \ldots f_n\},$$

where ø is The One or the physical substrate, and $\{f_1, f_2, f_3, \ldots f_n\}$ the set of unspecified functions or operations. These functions, as functions, would not be objects or "hypostases" in the strict sense within Plotinus' system, and thus would not partake of "being" nor of "composition", but would in themselves be "simple" (απλως). This too has its parallel in contemporary topological models of the physical substrate or medium, as has been seen in the main text.

(3) Motion "Around The One"(περι το εν). Plotinus' Topological Metaphor Breaks Open

In one of my early theological works, *Free Choice in Saint Maximus the Confessor,* I stated

> The intellect and the soul, and all multiplicities they contain, form a type of eternal

nature which (sic) exists "around" (περι) the One. This eternal nature is different from the One, and is:

> "around the one" (περι το εν) and comes from It and is directed towards It, in no way going out from it but always abiding around It and living according to it."[508]

In that work, my aim was to explore Neoplatonism as the principal source of theological difficulties when its topological and therefore "physical" metaphors were misapplied to become the positive content of the dogmatic symbols of theology. Here, however, my aim is different. I seek to explore the topological metaphor not as a basis of theological processes but as a topological model of the underlying physical substrate or medium. In this respect it is to be noted that the later Greek Fathers themselves distinguished between the unknowable essence (ουσια) of a thing and its knowable and manifest operations (ενεργειαι). In any case, it is in Plotinus' use of such "spatial imagery" that the topological metaphor breaks out into full clarity.

To see how, let use summarize what has transpired.

1. There is a distinct eternal nature "around The One", resembling therefore a topological surface - $\partial\varnothing$ - leaving The One Itself as the topological interior, or $\varnothing^{\circ}$;[509]
2. The eternal nature "around the One" (περι το εν) "comes from" the One, i.e., in some sense derives from It as a result of the *potential* multiplicities within It - i.e., as a result of the application of the set of unspecified functions $\{f_1, f_2, f3, \ldots f_n\}$ referred to earlier. This results in a declension from the absolute simplicity of the One to a kind of "composite" or "partitioned simplicity".[510] That is to say, the topological surface represented by this etemal nature is conditioned by its derivation from the One. The importance of this observation as a distinguishing feature of Plotinus' metaphor, as distinguished from the more contemporary model propounded by Bounias and Krasnoholovets, will be seen in a moment;
3. This "composite simple" eternal nature is "directed towards" the One, implying thereby a kind of topological "motion" or "topological momentum", and therefore, a distinct topological "arrow of time";
4. However, since the One is unobtainable by any composite being - i.e., by anything in which partition or differentiation of any sort exists - then the topological surface on the One that constitutes the eternal nature "around the One" is itself of a kind of infinite "thickness"; thus
5. Motion "around the One" would therefore appear to describe a vector field, complete with relevant topological properties such as "orientation", "winding number" and so on, and in a sense that *may* be profoundly different from their understanding in conventional topology.

While we have not explored the other two primary "objects" or "hypostases" of Plotinus'

system, the Intellect(Νους) and World Soul (κοσμικο πνευμα), it should be noted that these are formed in Plotinus' system by the mere act or application of any function of consciousness on the One. And since such an act is inherently one of differentiation and partition, then these two objects are declensions from the One. The Intellect is composed only of the duality of Itself and the Knowledge-of-Itself, whereas the World Soul, being even more composite, might be said to be comprised of Itself, the Knowledge-of-Itself, and the Knowledge of All Selves.

Plotinus' topological metaphor may now be rendered into formally explicit terms for an appreciation both of its structure, and of its significant differences with the more modem exposition of Bounias and Krasnoholovets. Let ¶ be "any act or function of differentiation or of distinguishing within any thing, any other thing, by any means whatsoever." This ¶ I shall call "hyper-differentiation".[511] Thus, to express Plotinus' metaphor as a hyper-differentiation on the One resulting in a topological surface and interior, we would write:

$$¶\varnothing \rightarrow \partial\varnothing, \varnothing^{\circ}.$$

Note what the formal notation now reveals. First, the mapping preserves the derivation of the surface and interior from the One, that is, they remain, in the strictly physical sense, "nothings". They are not yet material objects, but they are real and observable precisely because differentiated. Second, note that if one were to sum over the resulting surface and interior, the result would not be the One itself, but only the partition or hyper-differentiation on It, a conception well in keeping with Plotinus' own thoughts:

$$\sum \partial\varnothing, \varnothing^{\circ} = ¶\varnothing.$$

This interesting fact points out the non-equilibirum of Plotinus' metaphor, for proceeding from the One to the initial partition, or in De Lubicz's terms the "primary scission", the process cannot be reversed; the resulting terms or surface and interior do not sum to the One itself, but to the function performed upon it. Thirdly, note also that the resulting surface and interior remain "simple", that is, they possess no interior partitions in Plotinus' sense, but nonetheless are composite as being the result of a partition on the One. Topologically speaking, the empty hyper-set has been "differentiated", and the result is still an empty set, but now with specific topological properties. It is a differentiated nothing.

Fourthly, notice how the resulting interior and surface describe in an almost exact formal fashion Plotinus' understanding of the Intellect, of an "Itself" that "Knows Itself." The resemblance of this conception so some modem topological expositions of consciousness is rather profound and extraordinary:

> Moreover, since the Brouwers theorem states that in a closed (set), all continuous mappings have a fixed point, and that the brain represented a compact complete space in which mappings from a topological into a discrete space are continuous,

there exists an associate set of fixed points (of the Brouwer type) standing for the self.[512]

While the exact nature of Plotinus' "non-equilibrium" metaphor, i.e., whether it is capable of possessing other formal topological properties such as closedness, openness, fixed points and other such properties, is not here in view, it should be evident that the mapping represented by ¶⌀→∂⌀, ⌀° would appear to be continuous. Insofar as it possesses any "fixed point" property, it is perhaps best to say that it possesses at least a "term of fixity", the empty hyper-set itself, 0.

But it is the non-equilibrium nature of his metaphor that is profoundly different than the modem model of Bounias and Krasnoholovets. One may approach an understanding of this difference by recalling that the One is "beyond being" or beyond "simple partition"(borrowing Bounias' and Krasnoholovets' own metaphysically elegant and suggestive phrase), for as we have seen, the One Itself is beyond the sum of its resulting partition, and hence, the "non-equilibrium" nature of his metaphor

$$\partial\varnothing + \varnothing^{\circ} \neq \varnothing,$$

but rather, they sum to the partition:

$$\partial\varnothing + \varnothing^{\circ} = \P\varnothing.$$

If this interpretation of Plotinus is correct, then it would seem to suggest that such initial non-equilibrium is a fundamental condition for all topological differentiation. To put it differently, there is a certain "topological arrow of time" implied in any ¶, since any such ¶ on 0 leaves a "signature" of ø itself on the resulting structures of the surface and interior, even if or when the context is ø The importance of this will be seen in a moment.

This "topological arrow of time" emerges in the "interval of the process" ¶⌀→∂⌀+⌀°. That is to say, any act of ¶ requires temporality, and locates time fundamentally in the Intellect itself. That is to say, the topological observer, the Intellect, temporal process and a kind of "topological momentum" are the first things to emerge with the Intellect within Plotinus' metaphor. They are the simultaneous products of the "primary scission".

But we may go further. Close observation of Plotinus' actual system will reveal three distinct stages of emanation (προοδος), if we include the One itself as the initial stage. This ternary structure pervades Plotinus' topological metaphor in two distinct ways. To see how, let us unpack the equations further. There is an initial stage of absolute "undifferentiation", the One itself, the beginning or "principle" (αρχη), lying beyond all process. Then comes the "simple partition"(Bounias and Krasnoholovets) itself, the "primary scission"(DeLubicz), the "middle term (μεσοτης) being the process itself. The final stage is the resulting surface and interior. The following table summarizes this ternary structure:

ø = α(αρχη, or "principle", the "beginning" or "genesis"

(¶⌀→) = μ(μεσοτης) or "middle", the "momentum" or topological "motion"(κινησις) (∂⌀,⌀° = τ(τελος) or "goal" or "end" of the process, the σ(στασις) or "rest", resulting in multiplicity.

Observe that by placing this ternary structure within the classical Greek metaphysical terms of "beginning, middle, and end" (αρχη, μεσοτης, τελος), one exhibits faithfulness to Plotinus, who himself uses the term αρχη, or "principle" to describe the One. This structuring in turn once again places the One beyond all duality.

There is yet another ternary structure with the metaphor. Recall that since

∂Ø + Ø° # Ø,

and since ∂Ø denotes that "infinitely thick" space "around the One", there is yet another triad, revealed by the following formal notation of his metaphor:

Ø>Ø°>∂Ø,

where ∂Ø is, as has been noted, a quasi-topological surface of "infinite thickness". One is thus in the presence of *three distinct and discrete infinities that are not equivalent, topologically, to each other*. This is the essence of Plotinus's "non-equilibrium" metaphor, and the non-equivalence of the described entities will bear a profound impact on the set of undefined functions $\{f_1, f_2, f_3, ...f_n\}$ referred to previously, as we shall now see.

(4) A Comparison of Plotinus' Non-Equilibrium Metaphor and Functional Non-Equivalence to Bounias' and Krasnoholovets' Mode/

Bounias and Krasnoholovets derive their proof of the lattice structure of the empty hyper-set as a model of the physical substrate, which we shall symbolize as $⌀_E$, as follows:

1. Let U(Ø) be a simple partition of (0). (That is, Bounias'and Krasnoholovets'U(Ø) is the same as my ¶(Ø);
2. If there is an object, element, or function that is a part of S, then ¶ = 0 and thus belongs to the partition;[513]
3. Letting P={⌀, ⌀} denote "a part bounded by Sup P = S and lnf P = {⌀} with the combination rules ∪ and ∩ provided with commutivity, associativity, and absorption, then one may conclude that

(a) ⌀ ∪ ⌀ = ⌀
(b) ⌀ ∩ ⌀ = ⌀
(c) ⌀ ∪ {⌀ ∩ ⌀} = ⌀

(d) $\varnothing \cap \{\varnothing \cup \varnothing\} = \varnothing$.

4. This constitutes a lattice of the type $\{P(\varnothing), (\cup, \cap)\}$, being a spatial lattice whose null member is 0 and whose universal member is $\varnothing^2$.[514]

A comparison of Bounias' and Krasnoholovets' lattice with Plotinus' metaphor is very revealing, especially at Bounias' and Krasnoholovets' steps (3)(a)-(d), where the functional equivalence of $\cup$ and $\cap$, *when performer* on $\varnothing$, is evident. As Bounias and Krasnoholovets demonstrate, any ¶ on 0 results in a "space of combinatorial functions", as in step (4) above. But for purposes of comparison, the important point is the deduction that follows from their steps (3)(a)-(d):

$$\varnothing \cup \varnothing = \varnothing = \varnothing \cap \varnothing.$$

Putting this in the form of a linguistic "context specific" rule will reveal what, for Plotinus, would have constituted his primary difficulty, the equivalence of discrete functions that, in other contexts, are *not* equivalent:

$$\varnothing .... \cup ... \varnothing = \varnothing ... \cap ... \varnothing.$$

The functional equivalence of union and intersection on the empty set within mathematics is a well established axiom, so well established, in fact, that the notion that in certain contexts of 0 this may *not* be true seems entirely ludicrous. But let us recall the context in which Plotinus' metaphor occurs, for that context, resulted in three infinitely unique infinities, each of which were *not* equivalent to each other. This would then seem to suggest that the set of unspecified functions may not be equivalent either. Can such a topological metaphor be constructed?

Let us, for the moment, recall that Bounias and Krasnoholovets are not doing, strictly speaking, pure topology, but rather, *applied* topology, i.e., they are using the notion of the empty hyper-set to model a lattice structure of the underlying physical medium. With this in mind, let us now examine two topological conditions that appear to result from Plotinus' metaphor.

(a) The "Disjunct" Spaces Illustration of Topological Non-Equivalence of $\cup$ and n on $\varnothing$ in Plotinus' Metaphor

In Bounias' and Krasnoholovets' presentation, the notion of topological measurement and triangulation between the discrete nodes of the empty set lattice of combinatorial function forms a crucial means by which to distinguish discrete "regions" within that lattice. However, no such notion is present in Plotinus. In point of fact, it is positively discouraged. Nonetheless, three distinct regions resulted. Let us imagine further ¶ on

these regions, each producing their own discrete surfaces and interiors.[515] Thus, applying Pbtinus' own "spatial imagery," we may envision distinct "bounded emptinesses" that do not share any point or surface in common, having come to be separated by the process of repeated differentiation. Let us now state this formally:

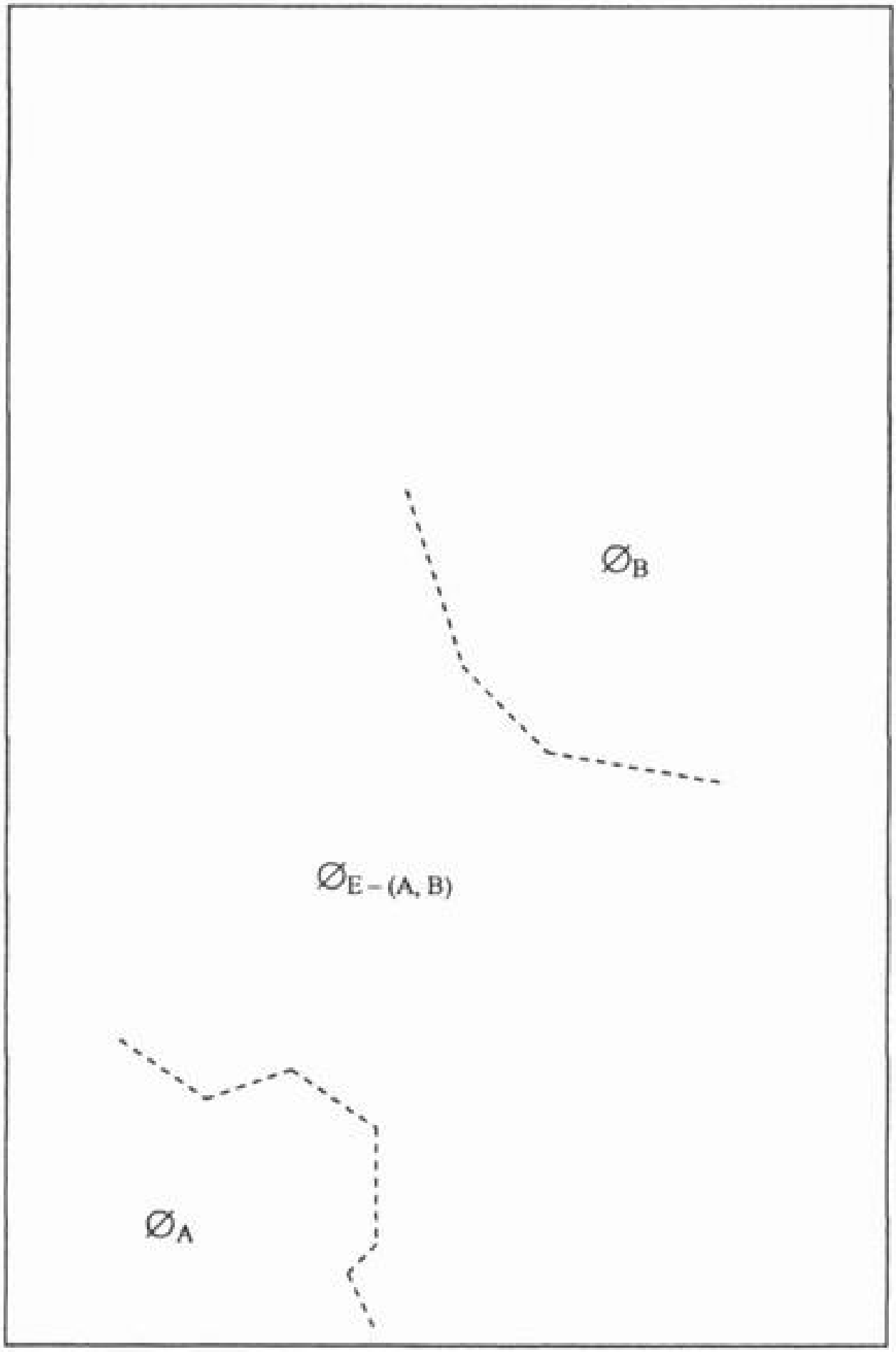
1. Let $\{\varnothing_A\}$ and $(\varnothing_B)$ be distinct regions within 0 that are not conjoined on any "n face", and let these discrete regions be the result of ¶ on 0 and on any of its resulting derivatives, and let at least one of these spaces not be equivalent to the resulting surface and interior after $¶\varnothing_E$, where $\varnothing_E$ is the initial empty hyper-set as a symbol of the undifferentiafed physical substrate.
2. Letting $\{\varnothing_A\} \cup \{\varnothing_B\} = \{\varnothing_{A,B}\}$, then, under the conditions of (1) above,

$$(\{\varnothing_A\} \cap \{\varnothing_B\} = \{\varnothing_E\text{-}(A \cdot B)\}) \neq (\{\varnothing_A\} \cup \{\varnothing_B\} = \{\varnothing_{A,B}\}).$$

Moreover, we note that, in these conditions,

$$\{\varnothing_A\} \cup \{\varnothing_B\} \cup \{\varnothing_E\text{-}(A,B)\} = ¶\varnothing_E.$$

The following charts may help visualize the metaphor, letting the whole chart represent 0_E (provided the reader remember that the actual chart extends into infinity in every direction! The dotted lines around the regions $\varnothing_A$ and $\varnothing_B$ are meant to designate their vague distinction from each other.


$\varnothing_B$
$\varnothing_{E-(A,B)}$
$\varnothing_A$

$$\{\varnothing_A\} \cap \{\varnothing_B\} = (\varnothing_{E\text{-}(A,B)}\}.$$

Thus, when applied to dialectically differentiated objects, such as the entities in Plotinus' system, the metaphor results in the *non*-equivalence of union and intersection when applied to ∅:

$$\varnothing .. \cup ... \varnothing \neq \varnothing ... \cap ... \varnothing .$$

This result is the essence of Plotinus' metaphor, and it is worth stating it as nakedly as possible for its full significance to be understood: *in the initial stages of non-equilibrium resulting from the "primary scission" the ordinary performance of any function is profoundly modified due to the extraordinary context.* If Plotinus were alive today, he would perhaps say that no mathematical or topological function preserves its normal operation in this context, and that the use of the empty hyper-set itself to model the physical substrate profoundly modifies the normal functions of union and intersection on the hyper-set into non-equivalence. Plotinus's metaphor appears to suggest the existence of a context specific mathematical language even in the case of the empty hyper-set, i.e., a formal calculus whose elements and functions change in certain systematic conditions.

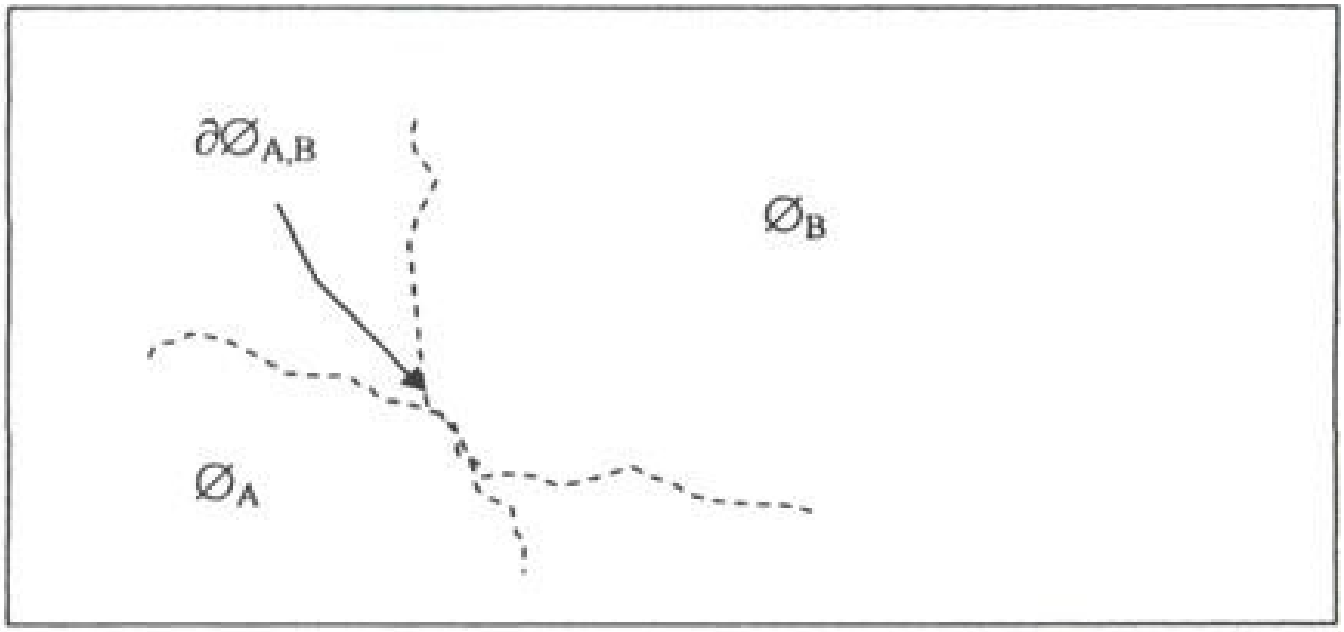
It should be noted, however, that Bounias and Krasnoholovets come to a similar conclusion to this ancient "non-equivalence" metaphor, but via the route of topological triangulation. Using the notation developed here, rather than confuse the issue by citing them directly, their argument may be summarized as follows.

Let S(∅) be provided with a topology of discrete space and "as a lattice stable upon union and finite intersection", containing (∅),[516] then

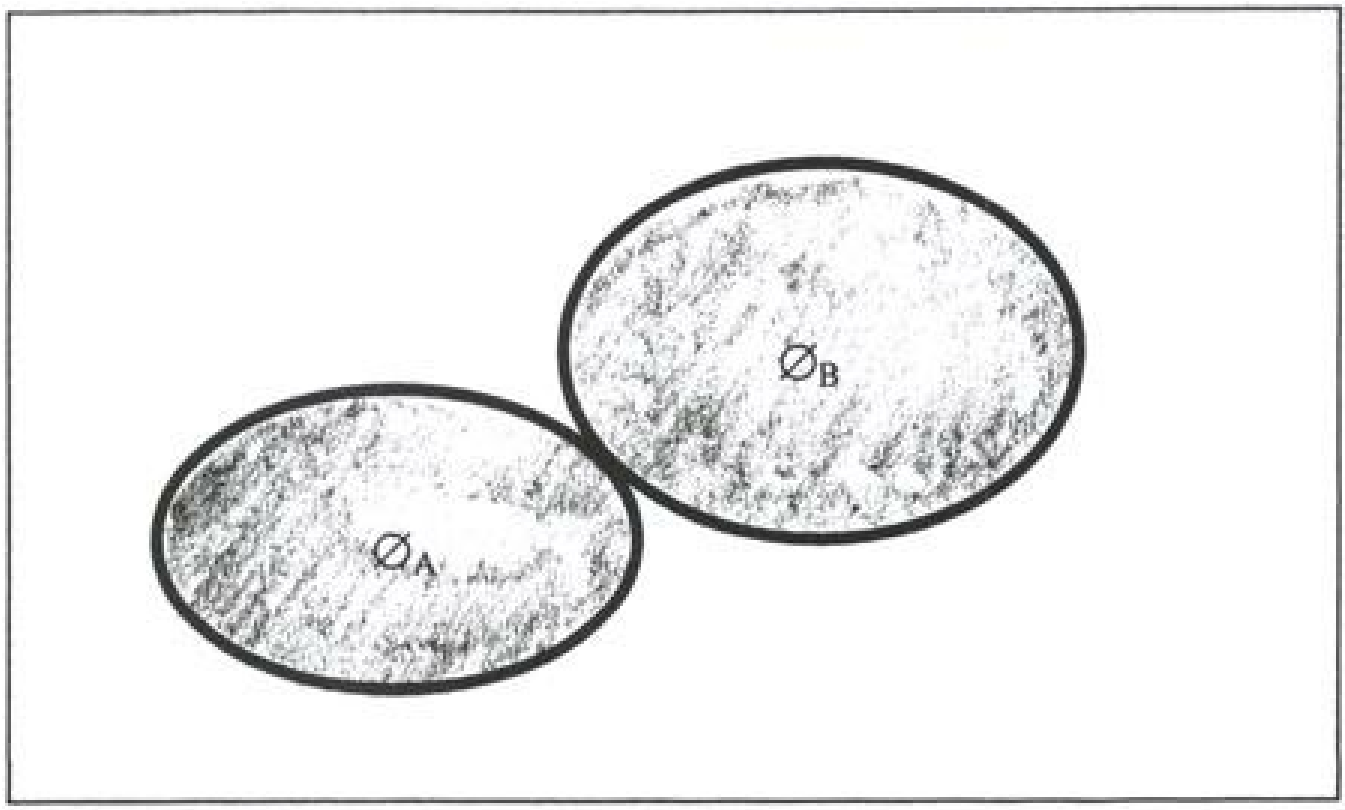
1. If S(∅) denotes a set of closed units then there exists two units $\varnothing_A$ and $\varnothing_B$ separated by a third, $\varnothing_{E\text{-}(A,B)}$.
2. These in turn form a part $\{\varnothing_A, \varnothing_B, \varnothing_{E\text{-}(A,B)}\}$.
3. Thus, "owing to the fact that the complementary of a closed is an open, then $\bigcap_{\varnothing_A,\varnothing_B,\varnothing_{E\text{-}(A,B)}}\{\varnothing_A,\varnothing_{E\text{-}(A,B)}\} = \varnothing_B$, where $\varnothing_B$ is open.
4. Thus there exist topological neighborhoods for $\{\varnothing_A\}$ and $\{\varnothing_{E\text{-}(A.B)}\}$

(b) The "Conjoined" Spaces Demonstration of Topological Non-Equivalence of ∪ and ∩ on ∅ in Plotinus' Metaphor

One may envision a different condition, where the discrete spaces $\{\varnothing_A\}$ and $\varnothing_B\}$ are conjoined on some n-surface to each other, $\{\partial\emptyset(A,B(A.B)\}$. In this instance, $\{\varnothing_A\} \cap \{\varnothing_B\} = \{\partial_{(A,B)}\}$. whereas $\{\varnothing_A\} \cup \{\varnothing_B\} = \{\varnothing_{(A,B)}\}$. Again, a simple diagram will help illustrate the distinction of union and intersection on these types of spaces:



$$\{\varnothing_A\} \cap \{\emptyset_B\} = (\partial\varnothing_{(A,B)}\}$$



$\{^{\varnothing}A\} \cup \{^{\varnothing}B\} = (\varnothing_{(A,B)})$(The Gray shaded area)

A few final observations on Plotinus' non-equivalence, non-equilibrium metaphor. It will be observed that in the disjunct spatial condition, the condition $\{^{\varnothing}A\} \cup \{^{\varnothing}B\} = \{^{\varnothing}(A.,B)\}$ describes a topological condition of non-locality conditioned by their intersection $\{^{\varnothing}A\} \cap \{0B\} = \{^{\varnothing}E\text{-}(A,B)\}$, or put differently, the topological space denoted by $\{^{\varnothing}E\text{-}(A,B)\}$ is the necessary topological prerequisite for non-local phenomena, and for any coupling of non-local systems. Furthermore, it will be observed that Plotinus' understanding of the process of emanation (πρoo∂oç) from the One may be viewed, via these equations and the conjoined and disjunct conditions they describe, as a path history of topological descent. The non-equivalence of u and n and other functions is implied by his metaphor, distinguishing it from contemporary mathematical axioms and models.

With this in mind, we turn to a very different version of the metaphor of topological non-equilibrium and non-equivalence in Hermes Trismegistus.

B. Topological Metaphor in Hermes Trismegistus' Conception of God, Space, and Kosmos (εος, Τοπος, Κοσμος):

A very different and in some respects more sophisticated version of the metaphor of topological non-equilibrium is found in the *Hermetica* of Hermes Trismegistus. While a brief and informal analysis of the underlying paleophysical principles of those texts was undertaken in *The Giza Death Star,*[517] here an attempt will be made to render the implied topological metaphor of one particular passage formally explicit. This passage is the *Libellus II: 1-6b,* a short dialogue between Hermes and his disciple, Asclepius:

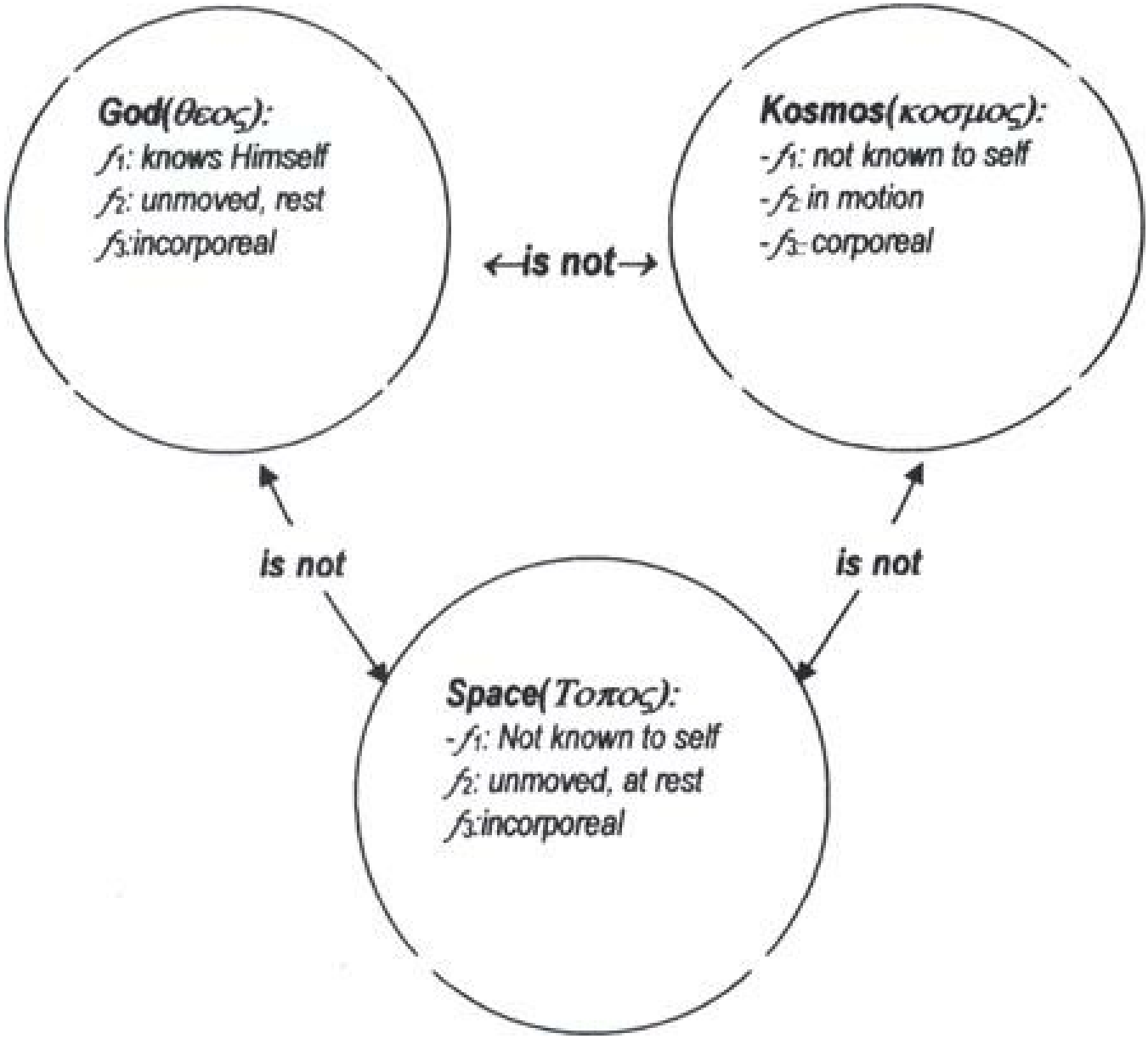
> Of what magnitude then must be that Space in which the Kosmos is moved? And of what nature? Must not that Space be far greater, that it may be able to contain the continuous motion of the Kosmos, and that the thing moved may not be cramped through want of room, and cease to move? - *Ascl.* Great indeed must be that Space, Trismegistus. - *Herm.* And of what nature must it be, Asclepius? Must it not be of opposite nature to Kosmos? And of opposite nature to body is the incorporeal - *Ascl.* Agreed. - *Herm.* That Space then is incorporeal.... Space is an object of thought, but not in the same sense that God is, for God is an object of thought primarily to himself, but Space is an object of thought to us, not to itself.[518]

This passage thus evidences the type of "ternary" thinking encountered in Plotinus, and a kind of metaphysical and dialectical version of topological triangulation employed by Bounias and Krasnoholovets. But there is a notable distinction between Plotinus' ternary structure, and that of the *Hermetica:* whereas in Plotinus' system the three principle objects in view are the One, the Intellect, and the World Soul, here the principal objects in view are the triad of Theos, Topos, and Kosmos (εθος, Τοπος, Κοσμος), or God, Space, and Kosmos.

These three - God, Space, and Kosmos - are in turn distinguished by a dialectic of opposition based on three elemental functions, each of which in turn implies its own functional opposite:

f_1: self-knowledge ⇔ - f_1: ignorance
f_2: rest (στασις) ⇔ - f_2: motion (κινησις)
f_3: incorporeality ⇔- f_3: corporeality

So in Hermes' version of the metaphor, the following "triangulation" occurs, with the terms "God, Space, Kosmos' becoming the names or symbols for each vertex or region:



This diagram is significant for a variety of reasons. For one thing, theologically informed readers will find it paralleled in the so-called Carolingian "Trinitarian shield", a pictogram used to describe the doctrine of the Trinity as it emerged in the Neoplatonically influenced Augustinian Christianity of the medieval Latin Church. Again, it must be recalled in this context that the Greek fathers objected to this formulation of the doctrine, and viewed this dialectical structure as not so much metaphysical, as "sensory", i.e., as more applicable to physical mechanics.

More importantly in this context, however, the diagram illustrates how each vertex - God, Kosmos, Space - may be described as *a set of functions or their opposites:*

God(θεος)	Kosmos(Κοσμος)	Space(Τοπος)
$\{f_1, f_2, f_3\}$	$\{-f_1, -f_2, -f_3\}$	$\{-f_1, f_2, f_3\}$
f_1: knowledge	$-f_1$: ignorance	$-f_1$: ignorance
f_2: unmoved	$-f_2$: in motion	f_2: unmoved
f_3: incorporeal	$-f_3$: corporeal	f_3: incorporeal

Hermes' version of the metaphor thus lends itself quite neatly to an analysis in terms of Hegelian dialectic, with Space itself forming the synthesis between God, the thesis, and Kosmos (the antithesis), described in terms of the functions f_1, f_2, f_3 or their opposites. But a mere Hegelian analysis would miss the subtlety of the metaphor.

To see how, let us extend the formalism by dispensing with Hermes' metaphysical descriptions of the functions f_1, f_2, f_3, and take the terms God, Kosmos, and Space as the sigils of distinct or discrete topological regions in the neighborhood of each vertex, and model them as empty sets. Since it is possible for pure combinatorial functions, e.g. $\cup$ and $\cap$, to be members of empty sets, then letting $\varnothing_G, \varnothing_K, \varnothing_S$ stand for God, Kosmos, and Space respectively, one may quickly see a lattice work that results from entirely different sets of functional signatures, exactly as was the case in Plotinus, but via a very different route:

$$\varnothing_G = \{f_1, f_2, f_3\}$$
$$\varnothing_K = \{-f_1, -f_2, -f_3\}$$
$$\varnothing_S = \{-f_1, f_2, f_3\}.$$

From this the non-equilibrium, non-equivalence paradigm is evident, for while the sets are equipotent in that they have the same number of members, they are not functionally identical.

It will be further evident that union and intersection on Hermes' sets are therefore not equivalent:

$$\varnothing_G \cup \varnothing_S = \{f_1, f_2, f_3, -f_1\}$$
$$\varnothing_G \cap \varnothing_S = \{f_2, f_3\},$$

and so on. In other words, once again there is a metaphor of "non-equilibrium" or "non-equivalence", since union and intersection in this context are *not* the same.

Pursuing this line of thinking for its own sake, and free of the restraints of the Hermetic text that gave rise to the metaphor, it is easy to see that other similar results might arise:

$$\varnothing_X = \{f_1, -f_2, -f_3\}$$

$\varnothing_Y = \{-f_1, -f_2, f_3\}$
$\varnothing_Z = \{-f_1, f_2, -f_3\}$,

and so on. Consequently, both in Plotinus' and in Hermes' versions of the metaphor, $\cup \neq \cap$ absolutely, when these are applied on $\varnothing$, *when* $\varnothing$*, is used to model the physical substrate*. But can Hermes' version of the metaphor be expressed as a ¶ on 0 resulting in a surface $\partial\varnothing$ and interior $\varnothing^\circ$?

In the Plotinian version, it was shown that the Intellect was distinguished from the One precisely on the basis of a Self, an interior $\varnothing^\circ$ and its self-knowledge, the surface $\partial\varnothing$. Moreover, since the One was beyond any functional oppositions, the One would appear to be beyond any matrix of functional sets as described above. It is therefore Plotinus' Intellect, $\partial\varnothing+\varnothing^\circ$ that would appear to be equivalent to Hermes' God:

$$\varnothing_G = \varnothing^\circ+\partial\varnothing = \{f_1, f_2, f_3\}.$$

Now let us return to Hermes' specific version of the metaphor, where Space is the Hegelian synthesis of some functional elements proper to God and Kosmos, i.e., where it is loosely the intersection of the two, i.e.,

$$\varnothing_G \cap \varnothing_k = \varnothing_S,$$

that is,

$$(\varnothing^\circ + \partial\varnothing) \cap \varnothing_K = \varnothing_S,$$

or, the intersection of Intellect and Kosmos yields the conception of space itself. Unions and intersections on such extremely abstruse concepts are thus not equivalent, since they leave their functional signatures on the resulting empty sets which are distinguished by the algorithm or order in which those functions are applied. In short, these algorithmic and functional signatures constitute a primary condition, in these ancient topological metaphors, of the information in the field of such spaces. These metaphors are at total variance with modem mathematical axiom, where $\varnothing \cup \varnothing = \varnothing \cap \varnothing$, with commutivity and associativity holding.

While I am not arguing for the mathematical validity of these ancient metaphors, by the same token the formal notation has been employed, since it is by dint of it that the notion of an entirely different mathematics that might once have pervaded the science and physics of the paleoancient Very High Civilization is clearly and starkly revealed. The profundity of the ancient metaphor cannot be gainsaid, whatever its actual topological and mathematical significance, for as is evident, the introduction of an intelligent observer in the functional set of $\varnothing_G$ and its implied derivatives is present in Hermes as a given, and in Plotinus is the result of the very first "simple partition" on $\varnothing$.

In Hermes' version yet another significant result follows logically from his premises and the analysis I have given it, pregnant with implications for recent discussions of the

Anthropological Principle in physics, namely that one may envision a functional set resulting from $\varnothing_G \cap \varnothing_K = \{f_1, -f_2, -f_3\}$, that is, a self-knowing, moving, corporeal observer, as well as $\{f_1, -f_2, f_3\}$, a self-knowing, moving, incorporeal observer.

C. Conclusions

What conclusions may be drawn from this formal exposition of these ancient expressions of a topological metaphor? First, one may reasonably conclude that since two very different versions exist, both hailing from Egypt, that some underlying mathematical foundation may once have formed the basis for these insights, since they are so clearly capable of formal expression (whatever their contemporary mathematical validity). Secondly, as the formalization of the Plotinian version revealed, some now lost version of a topological expression for the phenomenon of non-locality, based on the empty hyper-set as a tool to model the physical substrate or medium, may once have existed. This in turn most likely may have formed the basis for a science and technology able to couple non-local systems: in short, the ancient science may very well have possessed topological descriptions of the formal properties of coupled harmonic oscillators able to resonate to non-local systems(see the final paragraph of this appendix). Thirdly, the formalization of both versions of the metaphor reveal the profoundly algorithmic and non-linear nature of ancient science. Fourthly, the formalization in both versions of the metaphor suggests quite strongly that formal models, when applied to the unique conditions of cosmogenesis, undergo profound modification and indeed may require a wholly new type of formal language.

And finally, and by no means the least significant, both versions attest to a view of physics and physical cosmology that is profoundly *non-linear* in nature, in which the fundamental conceptions are of sets of shared functions, where spaces or systems are as much the result of algorithms of those functions, as they are of forces and fields in the conventional sense. In essence, this means ancient metaphors of "cosmic harmony" reveal a topological sophistication scarcely appreciated by most contemporary scholarship of the period. Moreover, it is this precise feature that would explain the heavy influence of sympathetic magic in ancient Egypt, for that influence would be a logical result of a declined "legacy" civilization attempting to preserve and understand the sophisticated nonlinear physics of its predecessor. In this respect, it is significant that both versions of the metaphor place such a strong emphasis on the role of the intelligent observer of phenomena.

In this respect, it is worth looking briefly once again at Plotinus' version of the metaphor, and particularly at the "disjunct" region of the type

$$^{\varnothing}\mathrm{E}\text{-}(\mathrm{A},\text{-}\mathrm{A}).$$

In this condition, $^{\varnothing}\mathrm{E}\text{-}(\mathrm{A},\text{-}\mathrm{A})$ is the basic intervening region of the disjunct regions $^{\varnothing}\mathrm{A}$ and $^{\varnothing}\text{-}\mathrm{A}$. Thus, in Plotinus' version of the metaphor, the fundamental topological condition of a coupled oscillator of non-local systems would be a complex surface of the type $\partial^{\varnothing}\mathrm{E}\text{-}(\mathrm{A},\text{-}\mathrm{A})$. That is, since the condition $^{\varnothing}\mathrm{E}\text{-}(\mathrm{A},\text{-}\mathrm{A})$ in the metaphor we have been discussing

here, is a disjunct condition of two non-local spaces or regions, it would appear that non-locality is the primary condition of any coupled oscillator of the medium. This would imply that harmonics, a basic lattice structure, and non-locality are the fundamental components of the medium in this metaphor.

Given all that has been said in this appendix concerning the aether, it is therefore apparent that the aether is the common medium or substrate both of mind, of matter, and of energy, a true unified field in every sense. But this means that any true "unified field theory" will consist of a mathematical or formal calculus profoundly non-linear in nature, even one that perhaps possesses some of the features of a transformational-generative grammar: "Εν αρχη ην ο Λογος."

It is this condition of the substrate that would make the Great Pyramid, as a non-linear machine, capable of being a "portal" between worlds, a powerplant, and, of course, a weapon of immense power. It is this condition that accounts for the "unified" character of the physics and engineering evident in the Great Pyramid. For this reason it is small wonder that others have seen in the Great Pyramid a "stargate," a "resurrection machine," or even a powerplant evocative of the later principles of Nikola Tesla.]

PART THREE:

THE STAR EXPLODES: SPECULATIONS IN THE SILENCE

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou sealest up the sum, full of wisdom, and perfect in beauty.
Thou hast been in the garden of God; every precious stone was they covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created
Thou art the anointed cherub that covereth...
Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire
... till iniquity was found in thee. "

Ezekiel 28: 12-15.

10.

THE PYRAMID OF CRYSTALS: THE MISSING CRYSTALS

"Of all the various (power stones), certain ones were considered to be superior and these were called ME-GAL-GAL, of 'chief or great (power stone)." It was usually applied to weapons of mass destruction controlled by the gods. For example, the 'Floodwind' weapon was a divine weapon often described as a MEGALGAL; it produced blinding light, poisoned the land, and destroyed vast regions in the mountains. While the term 'GAL' had the meaning of 'great' it was in the sense of being fearsome and dreadful, and thus came to have the connotation of destroyer. "

R. A.Boulay, Flying Serpents and Dragons[519]

Ancient Jewish tradition records that Lucifer was the "god" of Mars, and that when he fell from heaven the "stones of fire" that formed part of his crown were removed, or lost.[520] And we have seen that Sitchin speculates on the basis of his reconstruction of the Babylonian epic *Lugal-e* that Nergal, when he "strengthened the defenses" of the Pyramid, did so by the installation of some form of "magic stones", which he interpreted to mean "ray emitting crystals."[521] Then, when the war was over, the victors inventoried the contents of the Pyramid, marking some of these stones for destruction, and carting off others for use elsewhere.[522] We may reasonably add to this picture by assuming that, as defeat loomed for Nergal's side in the war, that it took steps to save some of these items and secret them away prior to the arrival of the victors to take possession of the compound.

Thus, putting the Hebrew Talmudic and the Babylonian tradition - as reconstructed by Sitchin - together, interesting details of an old story - that of Satan's fall - emerge:

1. Lucifer-Nergal's fall from heaven is connected with the "war in heaven", as most ancient Semitic traditions recount;
2. He was in the possession of some type of gemstones or crystals which he may have used to modify the Pyramid into a weapon, or to increase its power as a weapon;
3. These gems or crystals were a part of his "crown", i.e., objects on which his power and authority were apparently based; they were, in short, the products of a *technology;*
4. When the war was lost, these objects were in part:

a. secreted by the vanquished for later recovery;
b. inventoried by the victors, who marked some of them for

(i) destruction; and others for
(ii) use elsewhere.

Thus, Nergal "lost his crown," i.e., his power and authority. And as we have seen, these objects somehow were necessary to functioning of the Giza Death Star.[523]

The question is, among those dispersed crystals, what happened to them? Where did they go? Have any of them survived?

The answers — such as they are — lie within the tangle of esoteric and occult traditions, and ancient tribal and cultural myths and legends. Though these do indeed constitute a tangle, nonetheless, some common features emerge. While it would be impossible to survey all of these here, there are some indicators from seemingly unrelated sources.

These crystals, as has been seen, have a strong connection to Thoth, to Egypt, and to the legendary lost "Hall of Records." But clearly, Egypt is not the only place to look. Since Sitchin's interpretation of the *Lugal-e* clearly connects these lost objects with Sumeria, and since the *Enuma Elish* records similar devices being used in the epic conflict between Marduk and Tiamat, it is reasonable to assume that one place to look for indicators of their survival is in Sumeria, "Uruk", or modem day Iraq.

(A) Sumerian Traditions

Interestingly, Sumerian tradition has an actual technical term for these "stones of power;" that term is "ME"(pronounced "may").[524] The intriguing thing about "MEs" were that in their most basic meaning, they were *laws*, laws of behavior for the "gods" and for man, rules of conduct, but also that they were laws that applied "to the whole universe as well,"[525] that is, they were laws of physical mechanics. The association of ME's with stones is rather obvious, since laws, like anything else, were inscribed on clay tablets. But there is likewise a specific association MEs with "stones" or "crystals of power" and with weapons, since many MEs "were specific in nature and seemed to apply to weapons as well."[526] In the Sumerian legend of the journey of Ishtar to the underworld, for example, the goddess clothes herself with MEs which were, in turn, called stones. Moreover, in the Sumerian legend of Zu, "the weapons used by both parties were versions of the MEs and were sometimes called 'stones." One of these is mentioned as having the property of giving its possessor — in this case Ninurta, a figure we encountered in *The Giza Death Star* and who, in Sumerian legend, conducted the actual inventory and destruction of some of the crystals or "magic stones" in the Great Pyramid[527] — "absolute control over weapons systems that made it impossible to approach him."[528] Clearly, a rather extraordinary technology is implied by such statements, a technology that would also have been viewed by the legacy civilizations that stemmed from the paleoancient Very High Civilization as a kind of magic.

But the closer one looks, the more these MEs are identified in Sumerian legends with "stones" and as weapons.

> In the *Myth of Zu* we have seen where Ninurta complained to the gods that the ME had given Zu absolute control over weapon systems that made it impossible to approach him. He found that Zu could fend off all his weapons which were repelled by the same sort of force field. A new weapon or ME was fashioned by Enki and the final battle took place in the skies where Ninurta aimed his weapon at the control surfaces of Sin's craft and managed to disable it. In this story Ninurta is praised as the one who rescued the MEs and who bound up the "stone things" of Zu. Thus the ME is equated to the "Stone things."
>
> The story is continued in another myth called *Nirrurta's Pride and Punishment*, which begins with Zu's lament that Ninurta had knocked the MEs out of his hands and that they had fallen into the hands of Enki in the Abzu. Seduced by their power, Ninurta decided to visit the Abzu where he asked Enki to turn them over to him. Enki refused and Ninurta tried physically to remove the MEs. In doing this he assaulted Enki's vizier Isimd. An outraged Enki fashioned a weapon called "turtle" which then seized Ninurta and threw him into a pit from where he was eventually released by

his mother Ninhursag.

Thus in the stories about Zu, the MEs are described both as offensive and defense weapons systems, just as the "turtle" which seized Ninurta may have been a ME or robot. In several other instances the MEs are also equated to "stones." These stones are described in one source as transparent and crystal-like.[529]

One may view this in but one of two ways: as fanciful myths and allegories, a kind of Sumerian "pulp science fiction" and entertainment, which would certainly belie the seriousness the Sumerians accorded their myths, or one may view it as the distant and garbled recounting of battles ancient even in Sumerian times, battles fought with a self-evident technology. Note also that in the Sumerian accounting of these battles, once again, the stones change hands and some, if not all, survive.

But there is more. The term "ME" occurs oftentimes in conjunction with the term "NA". Thus, the "NA-U" ME referred to a "bright stone" used by Zu against Ninurta.[530] And one particular ME, the "NA-GAL-GAL" is "defined as 'very big stones' and was used" as a technical term to designate some otherwise unidentified "divine weapon,"[531] an idea that connotes a weapon of extraordinary destructive power.

All this being said, one ME in particular is of interest here, and that is the term ME-GAL-GAL, meaning "chief or great ME." This term was actually a technical term "applied to weapons of mass destruction controlled by the gods. For example, the 'Floodwind' weapon was a divine weapon often described as a MEGALGAL; it produced blinding light, poisoned the land, and destroyed vast regions in the mountains."[532] So what can be summarized from the Sumerian tradition as here (inadequately) surveyed?

1. there were crystals or stones of "power" that were connected to weapons;
2. these stones and weapons are associated with wars "in the skies", and with the fall of a "god";
3. this god loses his power because he loses his "power stones", i.e., the technology on which his hegemony is based;
4. the stones themselves survive, and are transferred to new owners, or returned to their rightful owner;
5. a specific technical term even exists identifying some of these stones or crystals as weaponry of mass destruction.

The apocalyptic atmosphere one senses in this list is mirrored in a very unlikely place: in the native Indian traditions of some tribes in North and South America. And there, as shall soon be discovered, the tradition attaches itself quite specifically to objects encountered in *The Giza Death Star*, the famous crystal skulls.

(B) South and North American Traditions

It is a well-known fact that the Incan and Mayan-Aztec tribes of South America, easily the most advanced civilizations in that region of the world in their time, traced the origins of their civilizations to a bearded white-skinned race that came from beyond the seas, and even more particularly, to a winged serpent-god, who taught them "wisdom" and laws and the basics of civilized existence: Virachocha or Quetzlcoatl. That this instruction was quite extensive and intensive there can be no doubt, as any detailed examination of Mayan mathematical and astronomical prowess will demonstrate. One is dealing, as with Egypt, with whole civilizations that seem to spring up, whole cloth, with advanced engineering, mathematical, and scientific skills intact and complete, with little to no precursors. And like Egypt, their indigenous myths and legends make it equally clear that they are a declined *legacy* of something else that preceded them and that was far more sophisticated.

In the case of Egypt, the classical references are relatively well-known. Diodorus Siculus, for example, *and* Manetho, both state that the origin of Egyptian hieroglyphs was "Atlantean." Elian the Roman Sophist went further, citing a Greek historian, who spoke "of a continent, infinite and immeasurable, which the ocean circumscribes. The men who dwell *there have more than twice our stature and days*... Two cities are there, one peaceful, the other warlike. The warlike city sent ten million men to invade. Europe."[533]

Apparently something of this "Atlantean" tradition survived among the Indian tribes of South America, for they informed the famous and unfortunate British colonel Percy Fawcett of the existence, deep within the impenetrable Amazon jungles of Brazil, of dead cities of this lost civilization, cities reputed to be lit with a curious perpetual light erected on "pillars" and "burning without smoke or fire."[534] And the legends had an oddly, quite out-of-place "Odinic" ring to them, for according to some of his tribal contacts, some of these cities were still people with "white Indians with beards and blue eyes."[535] The story is well-known in archaeological circles, for the intrepid Colonel Fawcett purposed to find these cities, gathered a small expedition, and prepared to set off for the Amazonian wilds to find these lost cities. On the way, he encountered an Indian, who told him the source of this perpetual light; it was a "great square crystal on a pillar."[536] Fawcett diverted his expedition to find this treasure.

...and was never heard from again. [537]

Similar traditions of "perpetual lamps" of course are known in classical and mediaeval European literature. St. Augustine of Hippo, for example, refers to such lamps and they were a common feature of early Christian hagiography.

But with the South American version one encounters it in connection with *crystals* and a lost and highly advanced civilization.

It is here that the connection with the famous crystal skulls occurs.[538] From the

descendents of the Aztec and Maya Indians of South America, to the Navaho, Pueblo, and even Seneca and Cherokee tribes of North America, there are legends that speak of these skulls. But there are some common features. Most of them speak of 13 such skulls, with "moveable jaws" that enabled them to "speak or sing." Another feature is that these were the artifacts of a lost civilization "left behind by our earliest ancestors." And in an odd parallel with the Sumerian and Egyptian tradition of such lost crystals, that reputedly are sources of knowledge and wisdom. Once again, one thus encounters "crystals of power" from a lost civilization.

But in the Indian versions of the Americas, there is more. They prophesy of a

> Day, at a time of great crisis for humanity, all of these crystal skulls would be rediscovered and brought back together again to reveal their sacred knowledge, which would be vital to the very survival of the human race. But the legend also warned that when that time arrived, humanity would have to be suitably prepared and sufficiently evolved both morally and spiritually, as the information the skulls contained *could be greatly abused*.[539]

Of course, from a certain standpoint, there is nothing new here; one encounters this "lost wisdom of benefit-to-humanity'in-its-hour-of-crisis theme" in the legends of the Lost Hall of Records and in any number of "New Age" books and magazines.

But there are some things about this version that should be pointed out nevertheless, and that should give one pause.

1. In the first place, here the legend attaches itself to things that manifestly exist, are of patent antiquity (especially in the case of the Mitchell-Hedges skull, the "great Pyramid" of crystal skulls), and that in some cases — again that of the Mitchell-Hedges skull in particular — exhibit a lapidary and optical skill not achievable by any known modem techniques.
2. In the second place, the legend clearly attributes their origin to a lost civilization, and therefore implies that they are a legacy of a lost technology.
3. Thirdly, the legend clearly implies that the *intention* behind their construction was to preserve and eventually *reassemble* that knowledge.
4. Finally, there is a clear warning that this knowledge can be abused, i.e., that the technology or information they preserve or contain is somehow capable of working *destruction.*

These four things, stated in this way, show the clear *thematic* similarities with the Sumerian and Egyptian parallels of similar crystalline objects deposited in, or acting as, a Lost Hall of Records.

Clearly then, in the distant past, there was some technology that was related to crystals, or that utilized them, and this technology was greatly abused or perverted. The scenario we have been examining all along in these three books indicates what that abuse was: the technology was *weaponized.*

But it is perhaps in the Cherokee version of this legend that one finds the most peculiar parallels of all with Sumerian tradition. And of course, stated in this fashion should give one pause yet again, for what *possible* connection would the Cherokee nation have with ancient *Sumeria!?* The answer lies in the simple yet profound implications of the Cherokee version of the legend itself, for in their version, there are indeed 13 crystal skulls, *one each for each of the "twelve planets" and one "superintending" skull apparently vital to all of the planets.*[540] Of course, it is well known that in some versions of occidental "European" astrology, there are specific connections between certain gems and the 12 houses of the Zodiac, but only the Sumerians had accurate enough knowledge and counted the nine planets of the solar system, plus the Sun and moon, as planets. That of course, adds up to only 11 planets, but of course, the Sumerians *also* knew that there was a *missing* planet, a *twelfth* planet — Tiamat — that had exploded.

Consequently, to find a similar astronomical tradition of enumeration of planets in Cherokee legend, one that, moreover, appears to *connect* this odd and unique system to a set of *crystals* cannot be coincidental nor accidental, howsoever one explains the connection.[541]

Why North and South American Indian traditions should associate these objects with repositories of information is obvious enough, for quartz — the material of the Mitchell-Hedges skull — is a silicate crystal, and thus like any silicon chip is capable of storing information. While information storage in crystals is a theoretical possibility, it remains currently beyond only a very rudimentary experimental stage, and *if* information is indeed stored in the skulls, no one has yet figured out what it might be nor how to retrieve it.

(C) The Hebrew Tradition and the Occidental Middle Ages

One of the most obvious places to look for direct connections between the removed crystals of the *Giza Death Star* and the possible survival of those stones is in the Hebrew and Jewish traditions, given that the ancient Hebrews had such a profound and deep connection with ancient Egypt. Leaving aside the connection with ancient Egyptian alchemical practices that seem to be indicated by Moses' peculiar behavior in destroying the idol of the Golden Calf,[542] there are a number of other possibilities that must now be explored.

From Sitchin's reconstruction of the *Lugal-e* that was examined in the first book[543] we know that some of the components in the interior of the machine were destroyed, while others were removed for use elsewhere and in other things. And we may safely assume that the vanquished likewise removed some of the items and secreted them in various locations throughout Egypt. Thus, one may assume that there are two primary locations to which the surviving objects initially were taken: Sumeria, and Egypt, where they were used, apparently, in other more benign ways.

As should also be obvious by this point, both the esoteric tradition and Egyptian and Sumerian myths preserve the stories of these objects. One may hazard the opinion that these may have even been instrumental in their ability to reconstruct or preserve some of the elements of the science and technology of the previous and higher civilization that sired them.

It is at this point that the Hebrews enter the story, for beginning with Abraham of Ur, to Moses of Egypt, they have persistent connections with both regions. Before examining the question of the survival of some of these crystals or stones in the hands of the Hebrews, it is necessary to flesh out the scenario of the war and the destruction of "the Great Weapon"[544] a bit more.

As has been seen from chapter two, if one assumes that Nergal, the "god" of Mars, came to the earth, and took possession of the Giza compound. According to Sitchin's reconstruction of the *Lugale-e* he then "strengthens its defenses" with the addition of "ray emitting crystals,"[545] implying that he either modified the machine for his own malevolent purposes, or rendered it even more efficient. We have also suggested that there is some indication that it may even have some connection with the Tower of Babel incident.

It is at this juncture that the Hebrew and Biblical tradition may add additional detail to the story, for according to the book of Ezekiel, Lucifer was given various "gems of power" as symbols or actual components of his power. Exekiel 1:22 refers to space itself ("the firmament") as a kind of crystal. But Lucifer himself, the "light bearer", was accorded a special significance, as the following passage demonstrates his association with stones of power:

> Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of they pipes was prepared in thee in the day that thou wast created.
>
> Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
>
> Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

At this juncture, we must pause to note a few things about this passage.

First, note the association of Lucifer with the various crystals that we speculated may have been involved at one time with the Great Pyramid because of their peculiar refractive indices, or because of their associations with gravity: sapphire, emerald, topaz, diamond (which in the biblical context might be quartz).[546] Second, note the reference to Lucifer being "the cherub that covereth." This is a reference to the Ark, where the two cherubim with their wings extended over the center are well known. But according to Jewish tradition, there was once a third cherub, Lucifer, who dwelt above the center of the throne of God. After his fall, only two remained are were thus depicted on the Ark. This brings us to the third point: one has, via Lucifer, an association of these stones of power with the Ark, a point to which we shall return shortly.

Finally, we note the association of Lucifer with the "mountain of God," and the curious passage of "walking up and down in the midst of the stones of fire," which, if one pursue the identification of Lucifer/Satan with Nergal, the Babylonian god of Mars, might indicate that he at some point was inside the Great Pyramid itself, walking up and down inside the Grand Gallery amidst its crystalline resonator arrays.

We may now return to Ezekiel for a final look at its version of Lucifer's fall:

> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."[547]

In other words, Lucifer loses his power when he and his "stones of fire" are separated.

While this identification of Lucifer with Nergal is obviously speculative, it nonetheless fits very well with the outlines of the story of Nergal's perfidy and fall from power in the reconstruction of Sitchin. Obviously, it gives a "technological flare" to the otherwise spiritual aspect of the ancient fall of Lucifer and the "war in heaven" that accomplished it, but there is really no reason to oppose the technological and spiritual aspects. Almost all versions of the story, from the Babylonian to the Hebrew, preserve both components. What mystifies to this day is not this peculiar blending, but the science itself, that is, those aspects of it that *could* be so intertwined with the metaphysical, an intertwining that might in part be explained by the advanced conceptions of physics examined in previous

chapters here.

Whatever these stones were, they were somehow a key to the full exercise of Lucifer's power and hegemony, a point which inevitably raises the question of which ones may have survived, and where they went. Already a clue is afforded by the Exodus of the Hebrews, and by Moses' peculiar "alchemical" behavior when he destroyed the idol of the Golden Calf, for on this view, the Hebrews not only took the "Gold of the Egyptians" but the secrets for making it. That is, Moses, being a high initiate of the Pharaonic court, was privy to some of the secrets of Egyptian science and magic, and it is these secrets the Hebrews took. The response of the Pharaoh, who mounts a full scale military expedition against the fleeing Hebrews now acquires a hidden motive, for he was trying to recover, or at least *prevent* the dispersal, of those secrets.

In this regard it is significant that in the Jewish Qabalistic tradition, a distinction is made between the original "Tablet of Testimony" that Moses received on the Mount, which he destroyed in his anger after coming down and seeing the Golden Calf idol, and the subsequent Tablet of the Law. But in the Qabalistic tradition, the Tablet of Destiny was not destroyed, at least not completely, as Laurence Gardner recounts:

> (In) the strict Jewish tradition of the Qabala, the Tablet of Testimony was said to be of a divine sapphire called the *Schthiya*, which Moses held in the palm of his hand.
>
> The Qabala tradition of light and knowledge emanates from the time of Abraham....who was said to have received the "testament of a 1st civilization".... Qabalists additionally cite his cultural heritage as being of the *Aur Kasdeems*, which meant Light of the Magicians. Abraham's tablet was said to have contained "all that man had ever known" and "all that man would ever know." To the ancient Sumerians this composition was known as the Table of Destiny. It was said to have been handed down by the gods Enlil and Enki....
>
> Qabalistic doctrine relates that the Table of Destiny *was a sapphire,* later ingerited by Moses and subsequently passed to the guardianship of King Solonom of Judah...[548]

It will be recalled from chapter three that the Tablet of Destiny was stolen by Tiamat, and was the occasion of the great interplanetary war that resulted in Tiamat-Krypton's destruction, with the result that Marduk then had to re-measure "the structure of the deep" since the original geometry and harmony of the solar system had been shattered.

Let us now observe yet another peculiar constellation of facts:

- The Stone of Destiny was a sapphire;
- The Stone of Destiny was the cause of the ancient "war in heaven" or interplanetary war;
- The Stone of Destiny is thus immediately associated with the destruction of Krypton-Tiamat;
- Sapphire is directly associated with Lucifer-Nergal's "stones of power" and "stones of fire";
- Nergal "strengthened the defenses" of the Great Pyramid by the introduction of some sort of crystalline component — perhaps the Stone of Destiny itself — into the structure;
- Lucifer-Nergal's fall from power and the loss of his hegemony are associated with his loss of these stones of power, i.e., with the loss or destruction of his "Great Weapon;"
- The Stone of Destiny thus apparently survived either intact or in some fragment(s),

which made their way either to Sumeria, to Egypt, or both;

- And apparently this or these surviving fragment(s) made their way at least as far as the Exodus;
- Once in the "promised land" the stone or its fragments apparently makes its/their way at least as far as King Solomon, being perhaps, one source or influence on his renowned wisdom and knowledge.

(2) Odd Solomonic Power Stones

Once one arrives at the time of King Solomon, Jewish tradition seems almost "abuzz" with tales of various magic power stones, i.e., technological devices that seem to derive their power from crystals. For example, the Talmud records information concerning a "stone of foundation", i.e., a stone apparently connected with the properties of the creation of the world or - to put it in terms of the crystal metaphor of the lattice-work of the medium we have already encountered — it was a crystal able to oscillate that medium itself. Thus, one might have an explanation for why the Talmud associated this "foundation stone" with the ability to levitate objects, including the Ark, where it was used to maintain the Ark inside the Holy of Holies a certain distance above the earth.[549]

Yet another crystal was the Lightening Stone. Talmudic tradition has it that this particular Stone was used both to cut and to true the stones of Solomon's magnificent Temple.[550]

(3) The Jewish High Priest's Breastplate

This Lightening Stone was also called Stone of perfection, a designation which links it directly to the *Urim and Thummim* Jewish high priest's *Ephod* or breastplate, for the Lightening Stone was also known as the Stone of Perfection, and *Urim* and *Thummim* meant Light and Perfection.

Significantly, the stones of the high priest's breastplate were to be exactly the same stones as was associated with Lucifer's throne and power seen above: sardius, topaz, carbuncle(garnet), emerald, sapphire, diamond, amber, agate, amethyst, beryl, onyx, and jasper.[551] In other words, read carefully, the biblical record would seem to imply that some of Lucifer's "fire stones" may somehow made there way into the Jewish high priest's breastplate, which we wore to approach the Ark in the Holy of Holies, an object designed, at least in its religious significance, to represent the throne of God, from which Lucifer fell as the "covering cherub."

But what were the "fire stones"? Obviously, they were not merely ordinary gemstones. Gardner's answer is that it was a "helicoid crystal" made of iridium, a substance known to and used by ancient Mesopotamian vulcans, who called it "an-na" or "fire stone."[552] But whatever they were, there is sufficient to conclude that they were the products of a high technology, and that some of them survived in whole or in part.

In any case, if these paleoancient "power crystals" — products of a high technology and at some remote time elements in a dreadful weapon and the cause of a dreadful war — made their way at least in part into the booty the Hebrews hauled out of Egypt, then perhaps one does have yet a very different take on what it was that so suddenly transformed the earliest Knights Templar from a small military order to the economic powerhouse of mediaeval Europe.[553]

(4) The Apex, and Quartz

No work on the Great Pyramid and its missing crystals would be complete without a reference to the missing capstone or Apex. For certain aspects of the Masonic tradition, the missing Apex represents the "crowning achievement," the final missing component. From this vantage point then, it is a powerful symbol of the effort to reconstruct the lost science and technology of that now long-since-destroyed paleoancient Very High Civilization.

But it is more than merely a missing symbol.

It was a very real component of the machine, and, if one follows some ancient references to it, was made of pure quartz crystal, a clear translucent shining brightness that glistened on the top of a huge mountain cased in equally glistening white limestone, a structure of deadly, cold, crystalline beauty. And, like everything else in the Great Pyramid, it is no accident that some ancient references refer precisely to quartz, for the angle of the slope of the faces on the end of quartz crystals is, of course, 51 degrees, the same as the angle on the faces of the Pyramid itself.[554]

When I ended the first book of this trilogy, I said

> It is chilling indeed to contemplate that the name of the supremely fallen one in the Judeo-Christian tradition is Lucifer, the "light-bearer," the preternaturally intelligent being whose special knowledge and "expertise" lies, after all, in electromagnetic phenomena.[555]

I did not choose these words lightly or capriciously, for as should now be evident from the scenario examined in part one and the physics outlined in part two, the associations of the Giza compound, and the Great Pyramid in particular, with wisdom, with knowledge, with power, with initiation, and yes, with warfare, are well known.

It was not a metaphor of the collision of planets, nor merely a "spiritual" conflict, but a real war, fought by real "gods" and real people, with real weapons, and very possibly a "real death star". There was a real Flood, a real Ark, and real catastrophe on a planetary scale, not only on earth, but obviously elsewhere in our celestial neighborhood.

It did not take place in a galaxy "far far away" in location but in time.

There were real "good" guys, and real "bad" guys, and, a real villain, who was really responsible for the destruction of an entire planet and the civilization that was there; a real villain who, if one takes the myths of various peoples around the world seriously, like some of his technological handiwork, might still be around, patiently reassembling the components of his power and hegemony.

11.

CONCLUSIONS

In this book highly circumstantial, though nonetheless corroborative, evidence has been presented regarding the weapon hypothesis of the Great Pyramid. Much of the focus here has been on the demonstration that an ancient interplanetary war, fought in our own solar system, may have occurred, a war fought with weaponry that resulted in the destruction of Krypton by means of the "scalar" or non-linear types of weaponry outlined in the two previous books.

Focus has also been on the survival of some of the concepts, and possibly the devices or technology, that made such a fearsome and awesome weapon possible. Chiefly, this has concentrated upon the more recent conceptions in theoretical physics. These would seem to indicate that a serious effort is underway to reconstruct and recovery at least a part of that ancient, lost, and highly unified physics and its technology.

It would therefore seem appropriate to summarize what has been presented here in the context of the previous two books.

In the final chapter of *The Giza Death Star*, this evidence was summarized in the following list (leaving out the last two categories mentioned there):

1. Direct Paleographical Evidence of a Weapon Function (Sitchin's evidence);
2. Corroborative Paleographical Evidence of a Military Aspect of Giza;
3. Indirect Paleographic Evidence of the Use of Weapons in Ancient Times (The Hindu Epics);
4. A Comparison of Paleophysics and Modem Physics;
5. Encoded Harmonics of the Planck Units in Ancient Times;
6. Encoded Harmonics of the Planck Units in the Great Pyramid;
7. Phenomena and Principles of Weaponization thus Far Suggested;
8. Missing Components.

As will be obvious to readers of the subsequent two books, the evidence presented both in *The Giza Death Star Deployed* and here basically conforms to this list. We will now repeat the summary of this evidence from *The Giza Death Star*, incorporating the evidence and speculations of the two subsequent books in order to present a complete picture.

(1) Direct Paleographical Evidence of A Weapon Function (Sitchin's Evidence)

Sitchin's interpretation of the *Lugal-e,* cited extensively in chapter two of *The Giza Death Star*, indicate the following:

- That the Great Pyramid was a weapon of mass destruction.
- That its destructive power exceeded that of nuclear weapons, because his texts also indicate that deliberate care was taken to render it permanently non-operational by removing and destroying some of its components, and because wars were fought subsequently using nuclear weapons. It was on this basis that it was concluded that the Pyramid represented a weapon far more destructive.
- That the Great Pyramid, when fully operational, gave off strong radiations, requiring the use of protective clothing when entering it, and that it apparently profoundly altered the local gravitational field.

(2) Corroborative Paleographical Evidence of a Military Aspect of Giza (Hancock's Pyramid Texts)

The *Pyramid Texts* cited by Hancock in *The Giza Death Star* also corroborate a military use and some aspects of the physics principles employed in the weapon:

- The *Pyramid Texts* refer to the compound as the "royal fortress."
- The *Pyramid Texts* also indicate that the "as above, so below" principle of harmonics was crucial to its operation.
- Once that principle is employed, it gives a "magical protection," indicating a military purpose of at least a defensive nature.

    - This odd circumstance is paralleled, as has been seen, by another ancient Babylonian-Sumerian text, the *Enuma Elish*, which records a similar "protection" accorded to Marduk in his "stealth suit."
    - Another unique, though highly tentative, corroboration of the military nature of the Giza compound was discovered in the uncanny resemblance between the Babylonian relief of Nergal, and the celebrated Face on Mars. The identification of Nergal with the Giza compound in Sitchin's reconstruction of the *Lugal-e* as well as his identification with the various "Lucifer" or "Satan" figures of world religions and myths would seem to corroborate the military connection in yet another, though very loose fashion.

(3) Indirect Paleographic Evidence of the Use of Weapons of Mass Destruction in Ancient Times (The Hindu Epics)

The Hindu Epics corroborate, from a different cultural tradition, the very ancient existence and use of weapons of mass destruction:

- Some text5s contain descriptive passages of explosions that strongly resemble descriptions of nuclear or thermonuclear detonations.
- Both the Hindu Epics and the Vimana texts also contain descriptions of weapons systems that are modem in nature, for example, of aircraft, artillery, missiles, and so on.
- The Hindu Epics also allude to the existence of another kind of weaponry than nuclear bombs of an apparently electromagnetic nature. These might possibly be construed as scalar or nonlinear weapons.

    •

- The Vimana texts indicate the existence of sophisticated physical knowledge of the fluid mechanics of the electrodynamics of the earth's atmosphere.

(4) A Comparison of Paleophysics and Modern Physics

The *Hermetica,* a collection of esoteric metaphysical texts with clear Egyptian provenance, shows unmistakable evidence of the existence of a very sophisticated physics in ancient times that point very convincingly to a lost paleophysics as being the basis of Egyptian magic and its understanding of the non-local basis of reality:

- The universe is viewed as being a "living" organism, a system of interlocked, mutually reactive cellular structure, a view shared with modem plasma or "hierarchical" cosmololgy, and with other even more modem theoretical constructs.

    - This view, as we have seen, is corroborated in breathtaking fashion by the work of Michel Bounias and Volodymyr Krasnoholovets, which supports the view of the medium as a lattice work, a cellular or "crystalline" structure that they moreover strongly imply is the same underlying medium to intelligent thought and consciousness.
    - This in turn, as has been indicated in the previous chapters, implies a link at the most fundamental level between consciousness and the medium, such that, in order to access the mysterious properties of non-locality, of the vacuum potential, it may be necessary to access the topological "descent" of objects from the medium, and hence necessary to access the fundamental laws of consciousness itself. This "topological descent" is the signature of systems as they are differentiated in the medium, a conception we first encountered in chapter three of *The Giza Death Star* as "information in the field." Space is a lattice work, therefore, of *information*, a structure of algorithms, so to speak.
    - The existence of this sophisticated type of non-linear physics of "harmonic systems entanglement" is thus best explained on the basis of this "topological descent" from the medium, for as we saw in the work of Bounias and Krasnoholovets, and no less importantly, in the work of De Lubicz, any object preserves the signature of the medium, the empty hyper-set, in its formal description.
    - De Lubicz, as was also seen, corroborates the existence of a sophisticated paleophysics pre-dating the Egyptians, a view further substantiated by our examination of the "topological metaphor of non-equilibrium" that was outlined in the appendix to chapter nine. This non-equilibrium paradigm was, moreover, the basis of LaViolette's systems kinetics model of an underlying transmutative physical substrate or aether.

- Accordingly, "Soul" permeates space, which is thus viewed as "information in the

field", and as such, the soul is capable of "instantaneous", i.e., "super-luminal", transference of information. Thus, reality is "non-local", in accordance with Bell's non-locality theorem, and space is not a mere "void" but full of "soul", or information.

- This soul- or information-filled aether requires the presence of an intelligent observer, a view in accordance with the Anthropic principle of modem theoretical physics and with some schools of quantum mechanics.

    - As was also implied by the "non-equilibrium paradigm" examined here in chapter six and the appendix to chapter nine, an intelligent observer is required in this paleoscience *ab initio*.

- "Music", that is to say, the harmonic motions of bodies, is the means of entangling non-local systems, since all bodies arise and possess distinction from the aether by dint of the variuety of their motions.
- As such, there are harmonic laws of vibration or frequency to which all bodies are subject. The basic principle is true regardless of the size or scale of the object. Such laws — while currently unknown — appear to be corroborated by advances in the field of plasma cosmology that suggests there are electromagnetic laws that are scale invariant, i.e., that apply from the laboratory experiment with plasmas to galaxies themselves.

    - As was seen in the survey of the Global Scaling Theory of Dr. Hartmut Müller, there does appear to exist a universal longitudinal standing wave in the medium around which all types of "entities" cluster at certain sizes, regardless of which unit of measure is selected. This in turn implies a fundamentally topological property of the medium and a corresponding "scale invariance". This is similar in conception to Bounias' and Krasnoholovets' measurement operators in the initial stages of their papers.
    - Additionally, as was seen, a basic underlying "ternary logic" appears to underlie the medium. This was manifest in:

        - Bounias' and Krasnoholovets' use of topological triangulation;
        - G. Pat Flanagan's "tetrahedral" lattice structure of the medium;
        - De Lubicz's "primary scission"; and,
        - The ternary structure of Plotinus and Hermes Trismegistus' topological metaphor of non-equilibrium.

- Since motion, frequency, vibration and harmonics are the basis of this physics, every object has a "time lock" or "Base time" vis-à-vis other systems, and thus time is the primary differential of this paleophysics. This time lock or base time may be defined as the geometric configuration of all entangled and rotating fields at the moment a given system comes into existence, or "comes to be."

- Thus, to harness the energy of the substrate of space itself, it is necessary to reduplicate the geometric configuration of its significant galactic, solar, and terrestrial systems and physical constants in the practical application of the "as above, so below" principle.
- Since harmonics is the basis of this physics, the means of engineering the "as above, so below" principle is to engineer local space-time via coupled harmonic oscillators that embody the physical and geometric configuration of the systems from which energy is to be drawn.

    - We may again refer the above three points to the conception of "topological descent" in that the most efficient oscillator of the medium within any local system(s) of space is bound to reproduce that descent, and hence the basic geometry — the "base planetary, stellar, and galactic geometries" — of that local space

(5) Encoded Harmonics of the Planck Units in Ancient Texts

McClain's study of Pythagorean Platonism and our own analysis of it revealed:

- That Plato's works encode a sophisticated system of equal musical tempering.
- That within that system, harmonics is viewed as a means of the unification of the fundamental systems of physics.
- That this unification was achieved by close approximations or the purely naturally occurring harmonic series.
- That redundant harmonics of close approximations of the Planck units exist in the Platonic texts, and that other non-western texts may contain similar encoded harmonics of physical constants.

(6) Encoded Harmonics of the Planck Units in the Great Pyramid

To function as a weapon coupling nuclear, electromagnetic, acoustic and gravitational energy together, some harmonics of the Planck units would have to be redundantly incorporated into the structure, in addition to all of the *other* above signatures of topological descent.

- The inner chambers of the Great Pyramid — the Queen's Chamber, the Grand Gallery, the Antechamber, and the King's Chamber — all contain harmonics of approximations of various Planck units, strongly indicating an engineered unification of quantum mechanics and gravity.
- Dunn makes clear that the energy of these chambers is concentrated into the King's Chamber.

(6) Phenomena and Principles of Weaponization Thus Far Suggested.

To function as a weapon coupling nuclear, electromagnetic, acoustic and gravitational energy together, some harmonic approximations of the Planck units would have to be redundantly incorporated in the structure. This is because to oscillate all such energies, which are manifestations of the medium, one must oscillate the medium itself. The first manifestations of the "primary scission" or differentiation of the medium are at the quantum level.

- The inner chambers of the Great Pyramid — the Queen's Chamber, the Grand Gallery, the Antechamber, and the King's Chamber — all contain harmonics of approximations of various Planck units, strongly indicating an engineered unification of quantum mechanics and gravity.
- Since these harmonics are all resonant to each other, and Dunn makes clear that the energy of these chamber is concentrated into the King's Chamber.

    - We furthermore discovered that a possible systems kinetics of feedback and "feed forward" loops is involved in the internal dimensional harmonics of the internal chambers. This highly speculative suggestion, if true, would be further confirmation of the hyper-dimensional, non-linear character of the structure, and is a further clue to the ultimate purpose behind its construction.

We may of course go on and on with this list, but for now it suffices to observe that the evidence seems to suggest that the Great Pyramid is a machine for manipulating the medium *par excellence*. Moreover, this medium, as has been repeatedly stated, appears to be one and the same medium and substrate both of the physical world and of intelligent consciousness. It is therefore this medium that is the underlying basis, with all its vast and apparently limitless potential for "information in its field," for non-locality and any putative physics — paleophysical or otherwise — of non-locality.

The profundity of the ancient views of this medium, whether in the hands of a De Lubicz, a LaViolette, or even in the metaphorical hands of a Plotinus or a Hermes Trismegistus, can perhaps best be approached by a consideration of its implications for various modem cosmological views. A simple "thought experiment" will illustrate this profundity. Imagine once again this limitless sea of "nothingness", an absolutely undifferentiated medium that is nonetheless not the "vacuum-void" of so much twentieth century physics. It is a "nothing" in the strictest physical sense, since lacking differentiation, no observation is possible. Only with the "primary scission", an act accomplished by some indefinable function, do differentiated regions within that

nothingness arise, and with them, the first "observable" though only topological spaces. With this act, one has both a "Big Bang" in a certain conceptual sense, as well as a view of objects arising from the quantum sea, a view popularized in a certain sense with the "Steady State" theory of the universe. Moreover, once this differentiation has occurred, it begins to set up oscillations in the medium, as the signature of topological descent is always preserved. One may, therefore, see in this a conceptual resemblance to the third great alternative of modem cosmological physics, the Oscillating Universe theory. Finally, the ancient view, as has been seen, requires at its most fundamental level, not only a *non*-equilibrium basis to get things started, but also the presence of intelligent consciousness.[556] In other words, if our modem

Let "x" and "y" be two discrete contexts or "regions".

Let ⌀ be the "null" context, or "no context", or the empty hyper-set.

Let → be a "re-writing", "re-contextualizing" or "mapping" from one context or region to another.

Finally, let three dots, "•••" to either side of an expression mean 'in the context of.

Thus, we might model a series of observations of a phenomenon in a context and the formal generalization of the phenomenon in a Rule as a mapping from a discrete context to a null context, as follows:

Note that this little formalization indicates something that we all experience when thinking inductively, namely, that some incremental gain of information occurs simply by dint of the fact that a formal prinaple is gleaned from several examples recurring in a context (even though we have not formally symbolized such recurrence here for sake of darity).

Similarly, a deductive process from general principles to specific examples in discrete context also appears to conform to the same general type of mapping:

Likewise, one may model a direct analogical or typological mapping from one discrete context to another, as, for example, when a text is translated from one language to another, suffering corresponding incremental losses and gains of meaning, or as when a motif recurs in differing contexts in some types of music or

literature:

From this oversimplification it is apparent that a common form underlies the three discrete types of thought, each of which is distinguished *by the location of the medium or null context, ∅, itself, for even in the "analogical" or "typological" versions, a mapping to the null context is implied in the mapping from "x" to "y".* If we now understand "S" to be equal to the empty hyper-set itself, then the connection to the medium becomes even more evident (though in that context the linguistic textual notation would appear to be cumbersome). When "S=∅", the non-local nature of such analogical mappings becomes apparent, for as was seen in the examination of the topological metaphor in the appendix to chapter nine, this can be an intervening region between two discrete and non-conjoined regions. In this sense then, analogical thought is non-linear thought, since the contexts "x" and "y" in the above examples could represent, say, discrete disciplinary contexts such as music or geometry, in which a common form is detected, or discrete linguistic contexts, or alternatively, discrete temporal or historical contexts as well, in which recurrent patterns are detected over time.

We may now explore the relationship between the "topological non-equilibrium" that was outlined in the appendix to chapter nine, and the "primary scission," of Schwaller de Lubicz to this simplified "analogical calculus", and thereby show the information-based, "transformational generative grammar" of the common medium of the physical substrate or aether and of consciousness and intelligence.

As was seen in the appendix to chapter nine, a function of "hyper-differentiation", ¶, was used to show the ternary structure of three resulting regions, as follows:

$$¶^{\varnothing} \rightarrow \{^{\varnothing}A, ^{\varnothing}\text{-}A, ^{\varnothing}\sqrt{\text{-}A}\}$$

where

$$^{\varnothing}A, ^{\varnothing}\text{-}A, ^{\varnothing}\sqrt{\text{-}A}$$

denote the three distinct resulting regions. We may more conveniently represent these as

$$^{\varnothing}A, ^{\varnothing}\text{-}A, ^{\varnothing}E\text{-}(A,\text{-}A)$$

where

$^{\varnothing}$E-(A,-A)

its the original $\varnothing$ minus the newly distinguished or differentiated regions $^{\varnothing}_{A}$ and $^{\varnothing}_{-A}$.

As was discussed above, the "analogical" rule expresses inductive, deductive, and "typological" thinking as context variations on the same form of thought. Taking the original "hyper-differentiation" ¶$\varnothing$ and placing it in this context specific form of the rule shows some rather interesting features. In this form, the empty-hyper-set would be written as an empty hyper-set in a null context, as follows:

Topological Expression		*Linguistic Context Specific Form*
$\varnothing$	=	$_{\varnothing}\bullet\bullet\bullet\varnothing\bullet\bullet\bullet_{\varnothing}$

Hyper-differentiation would thus be the mapping from the null context to discrete regions:

¶$\varnothing\rightarrow$	=	$_{\varnothing}\bullet\bullet\bullet\varnothing\bullet\bullet\bullet_{\varnothing}\rightarrow$

The linguistic version of the rule would then express the three resultants of the metaphor of non-equilibrium in a rather unique way:

$$_{\varnothing}\bullet\bullet\bullet\varnothing\bullet\bullet\bullet_{\varnothing}\rightarrow \varnothing_{E\text{-}(A,\,-A)}\bullet\bullet\bullet\varnothing^{0}_{A}-\partial\varnothing_{A}+\partial\varnothing_{-A}\bullet\bullet\bullet\varnothing_{E\text{-}(A,\,-A)}$$

The ternary resultants thus express themselves here as "analogically defined" or "dtsinguished" regions with some peculiar topological characteristics. This is because what is obtained is a surface $\partial\varnothing_{A}$ with an implied interior $\varnothing^{0}_{A}$, a second surface $\partial^{\varnothing}_{-A}$, with its corresponding implied interior $\varnothing^{0}_{-A}$, and a region that is the original $\varnothing$ minus the regions $^{\varnothing}_{A}$ and $^{\varnothing}_{--A}$: $^{\varnothing}$E -- (A, ---$_{A}$). Thus the regions implied in this simple linguistic analogical calculus of the primary scission have become implied *objects* or systems in a fully topological sense, possessing interiors and surfaces, analogous to Chomsky's deep and surface structures:

$^{\varnothing}A = (\partial^{\varnothing}A, \varnothing^{0}_{A})$

$^{\varnothing}\text{-}A = (\partial^{\varnothing}\text{-}A, \varnothing^{0}_{-A})$

$^{\varnothing}E — (A, --A) = (\partial^{\varnothing}E — (A, --A), {}^{\varnothing\circ}E — (A,-A))$

A connection between number and function, in De Lubicz's terms, also appears evident. This may be seen as follows.

Note that what results from the analogical expression of the metaphor of non-equilibrium, the metaphor of the primary scission, is the expression

$$\varnothing^{0}_{-A} - \partial^{\varnothing}A + \partial^{\varnothing}\text{-}A$$

That is, what has resulted in the context $^{\varnothing}E\text{-}(A,\text{-}A)$ is a very odd object of the type $(\partial^{\varnothing}A, \varnothing^{0}_{-A})$, which implies the further existence of an object of the type $(\partial^{\varnothing}\text{-}A, \varnothing^{0}_{A})$, both of which occur in the context $\partial^{\varnothing}E\text{-}(A, \text{-}A)$, indicator, perhaps, that $^{\varnothing}E\text{-}(A, \text{-}A)$ can possess surfaces $\partial^{\varnothing}A$ and $\partial^{\varnothing}\text{-}A$, an implication quite significant for any coupled harmonic osallator of the medium. In any case, taking the initial $\varnothing$ as the number zero, then the resulting regions and objects might have the following numerical significance, bearing in mind that in this linguistic context, the reveal themselves precisely as orderings of various analogical functions: cosmological views seem to be at conceptual loggerheads, it is *perhaps* because they are founded on a fragmented and fractured physics, and not the physics based on an underlying common substrate.

Such a connection exists between physics and consciousness via a common medium suggests an underlying basis to the views of some who would see embodied in the Great Pyramid a sublime art, a "portal" to higher dimensions of expanded consciousness, a and so on. From this table, a dear connection to the Sumerian/Pythagorean ratio of 6:8:9:12 is evident.

Object/Region	Number, Harmonic
$\varnothing_A$	1
$\varnothing_{-A}$	2
$\varnothing_{E-(A,-A)}$	3
$(\partial\varnothing_A, \varnothing^{o}_{A}),(\partial\varnothing_{-A}, \varnothing^{o}_{-A})$	2, 4
$(\partial\varnothing_{E-(A,-A)}, \varnothing^{o}{}_{E-(A,-A)})$	3, 6

As will also be evident, this analogical-linguistic way of expressing the "primary scission" or metaphor of non-equilbrium also shows why so many classical philosophical systems, or for that matter, some early Church fathers, should have seen the signatures of the founding Reason or Logos of the universe in created things, since this is, in fact, what the formal expression of the metaphor reveals: some residue or signature of ∅ remains in an object or region no matter how many different kinds of functions in any number of iterations are performed upon it. This "topological descent or signature" is exactly analogous to the ancient doctrine of the seminal reasons (rationes *seminales,* λογοι σπερκατικοι).

From these considerations it would appear that as far as the metaphor of non-equilibrium, the primary scission, is concerned, there would appear to be a common underlying medium for consciousness, for the numerical continuum, and for the physical substrate; the medium for all this is one and the same, if looked at in a certain "linguistic way." Its analogical, or transformnational generative properties indicate that the primary structure of content of that medium is precisely information. It is indeed a kind of ephemeral "Hall of Records" of "akashic field" or even "Book of Life," and imperishable record of all that arises within it.]

"stargate". even, perhaps, a resurrection machine and a "message". Moreover, such a view would certainly corroborate the view of the Great Pyramid as a power plant, though assuredly a most unusual one. And needless to say, such a view would certainly be weaponizable in a device of horrendous destructive power and flexibility.

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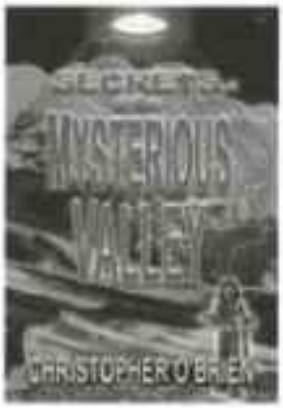

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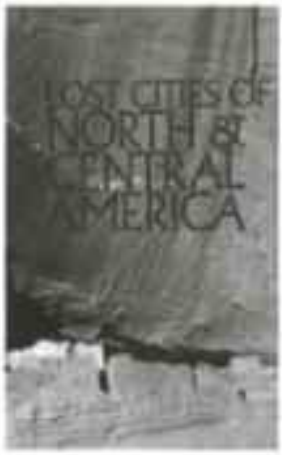

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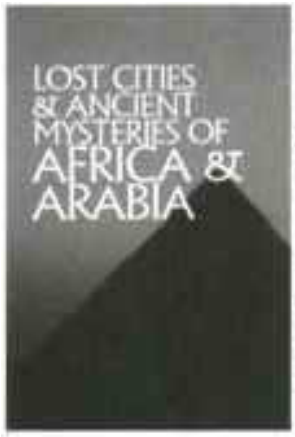

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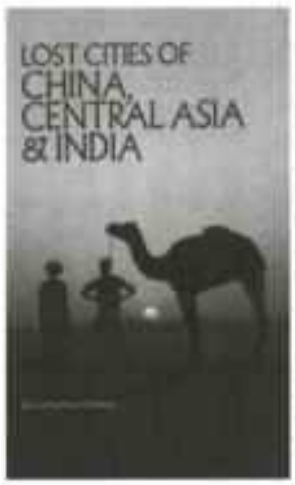

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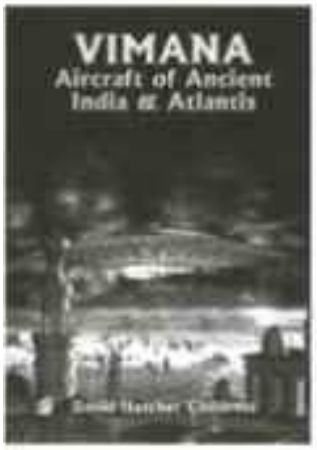

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by David Hatcher Childress, introduction by Ivan T. Sanderson

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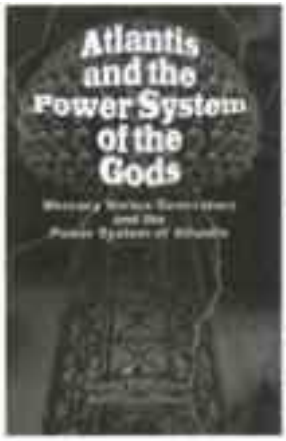

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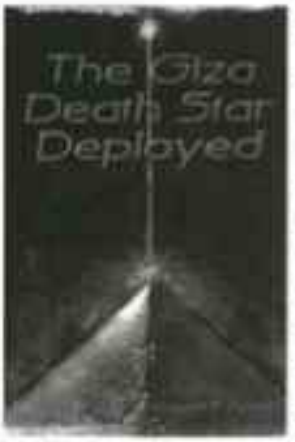

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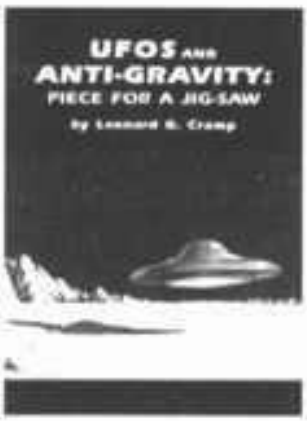

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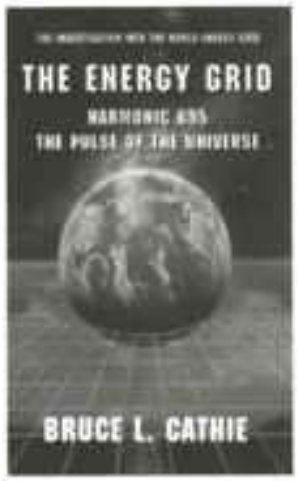

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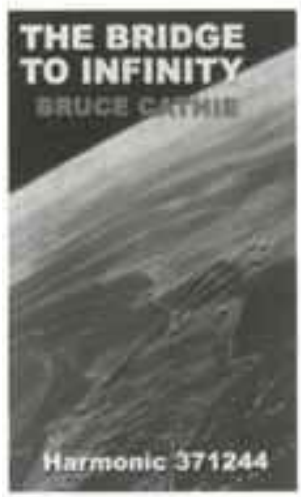

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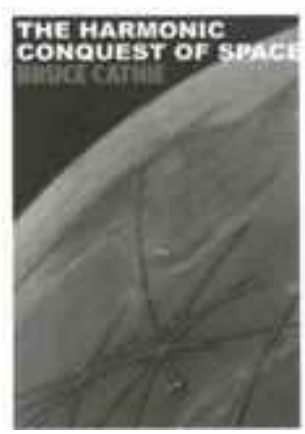

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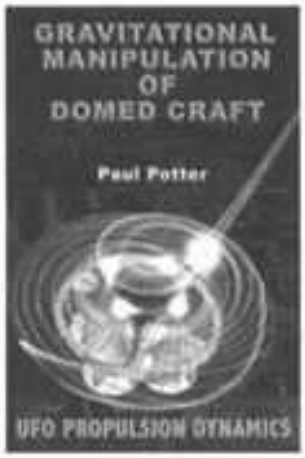

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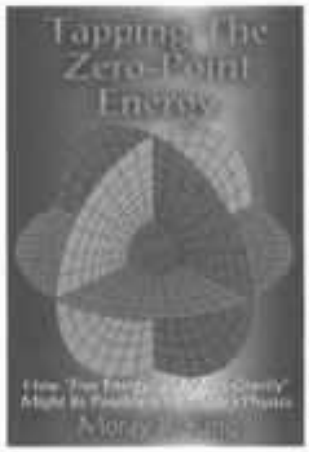

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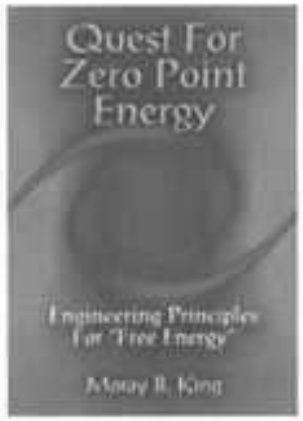

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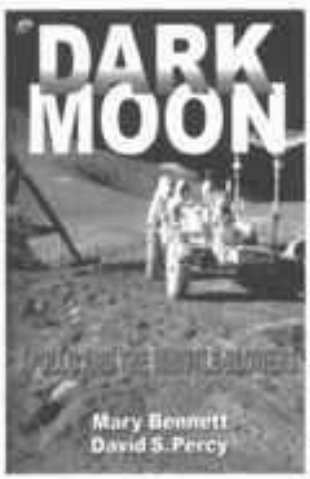

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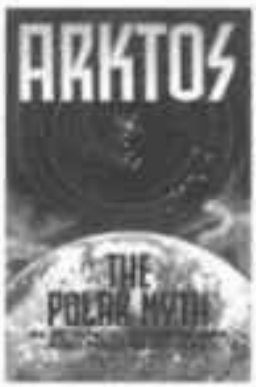

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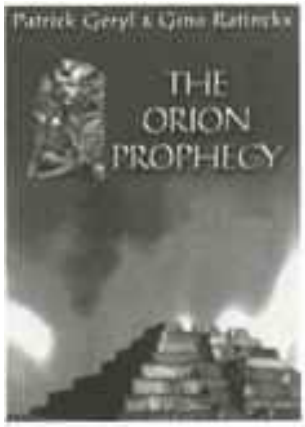

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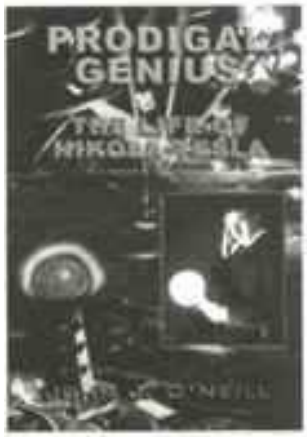

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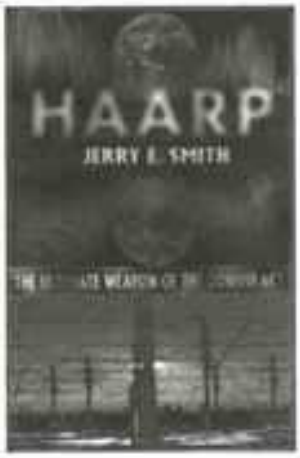

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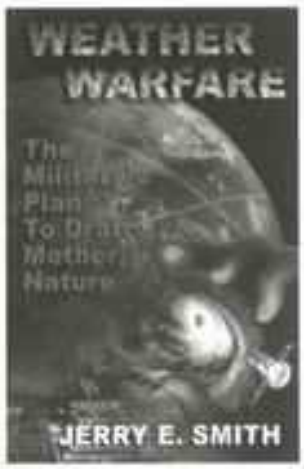

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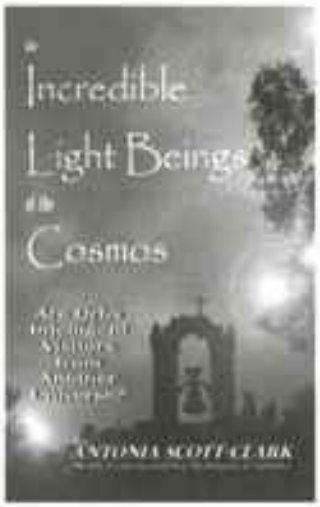

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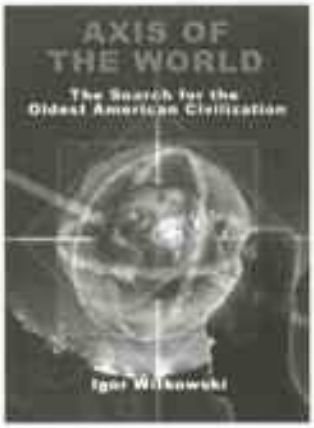

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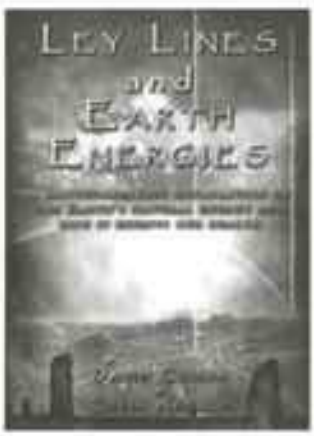

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1

Livy lived from 59 B.C. - 17 A.D.

2

Homer, *Iliad* 4:73-79.

3

David Flynn, *Cydonia: The Secret Chronicles of Mars*, p. 7. The importance of this magisterial work cannot be overemphasized. I rely on Flynn a great deal in this chapter, but for a genuine appraisal of the wealth of information he presents, I encourage the reader to obtain and read the entire work.

4

Publius Nigidus Figulus, *Concerning the Gods*, Strabo 10.30.19-21.

5

Wikipedia, the free encyclopedia, http://www.wikipedia.org/wiki/Sumerian_king_list.

6

Van Flandern actually places the dates at sixty-five million, three million, and six hundred and fifty thousand years ago. Carlotto on the basis of alignments of various Cydonia monuments places the most recent possible date at approximately one hundred twenty-five thousand years ago.

7

Flynn, *Cydonia: The Secret Chronicles of Mars,* pp. 30-31.

8

Herodotus, *Inquiries, Book* 2: *13.*

9

The Book of Enoch, 3.

10

Flynn, *Cydonia,* p. 35.

11

Ibid., p. 36.

12

M. Alouf, *History of Baalbek,* p. 26.

13

Ibid.

14

q.v., chapter 3, “The Destruction of Krypton.”

15

From the word θελγειν, meaning “to enchant.”

16

Ovid, *Metamorphoses* 7.365.

17

Strabo, *Geography*, 14:2:7.

18

Ibid.

19

It is important to note that the extra-biblical tradition records that Seth and Cain both had sons named Enoch and Lamech. This book is not yet the place to discuss the profound implications of these extra-biblical genealogies and traditions on the wider scenario presented in the *Giza Death Star* trilogy.

20

q.v. Flynn, *Cydonia,* pp. 61-62.

21

Ibid., p. 62.

22

Graham Hancock and Robert Bauval, *The Message of the Sphinx*, p. 4.

23

Ibid., p. 9.

24

Q.v. *The Giza Death Star*, p. ii.

25

q.v. the Book of Daniel, 2:31-45.

26

Flynn, *Cydonia,* p. 63.

27

Sitchin, *The Wars of Gods and Men*, pp. 163-164. See also my *Giza Death Star,* pp. 46-47.

28

The Book of Enoch, in Flynn, *Cydonia,* p. 63. The Book of Enoch also indicates that the spirits of the giants continued to survive after the Flood, continuing to work their oppressions of humanity. While this assertion might seem easily dismissible, from the standpoint of mainstream Jewish and Christian theology, it is perhaps an intriguing point worth further investigation. If, for example, the original *Nephilim* - "those who fell" - were angels in the classical sense of incorporeal immortal spirits who then somehow cohabited with very real flesh and bone human beings, then indeed their offspring might have been angels wrapped in a human body, a human body *without* a human soul, the soul being replaced by the angelic spirit itself. This opens up a line of theological inquiry best reserved for the whole question of ancient biblical and traditional Hebrew genealogies. Such an inquiry would have to deal with an ancient patristic doctrine known as traducianism, i.e., the idea that the human soul, in addition to the human body, was passed from parents to their offspring in procreation. This inquiry would *also* have to account for the theological distinction between *soul* and *person*, an distinction not adequately presented in most alternative reconstructions of history.

29

Flynn, *Cydonia,* pp. 72-7. Flynn's discussion of the relationship Hebrew, English and German etymologies is also particularly intriguing.

30

Flynn, *Cydonia,* p. 57, emphasis added.

31

Ibid. Flynn notes only the meaning of "rebel" in his work, but in fact the term "Mar" is

often taken by Nestorian, Monophysite and Armenian Christian bishops of the region to this day as a title. It is thus a formal title of address of an ecclesiastical prelate or lord.

32

Ibid., p. 209.

33

This type of esoteric knowledge, the Roman association of a *wolf* and canine sacrifice with Mars and war, might possibly have been at work in the 20th century, with Hider's own deliberate and self-chosen nickname of "Wolf" perhaps deriving from his familiarity with and possibly membership in one of more of the occult lodges and secret societies that lay behind the birth and formation of the early Nazi party. The symbolism of Mars, rebellion, wolves, giants, and the Tower of Babel also informed the work of Dante(Flynn, *Cydonia,* p. 105), which suggests a familiarity on Dante's part with documents such as the Book of Enoch, or a familiarity with a similar esoteric tradition, though Enoch was not discovered until the 18th century (q.v. *Inferno,* Canto 31, 21-22, and *Paradiso*, Canto 9: 127-142). The Talmud equates the angel associated with Mars, Samael, with Satan (Rabba Batr, cited in Flynn, p. 206).

34

Dr. James J. Hurtak, comments in *The Mystery of the Sphinx*, DVD video, Knowledge 2020, UFO Video, Inc.

35

Flynn, *Cydonia,* p. 200. Flynn does not state the reasons why this experiment was undertaken, nor why the device was tuned to the particular range of wavelengths.

36

Ibid., pp. 200-201.

37

Ibid., citing Frank Edwards, *Flying Saucers - Serious Business* (1966), pp. 75-78. The National Security Agency was created in 1947, which would mean the film was seized after in 1947 or later.

38

q.v. *The Giza Death Star*, pp. 46-47.

39

Recalling Alford's argument outlined in *The Giza Death Star Deployed* (pp. 29-35) that there are three chronological layers of building at the Giza compound.

40

This is of course due to the fact that West and Schoch published their findings some years *before* David Flynn made his identification of the Sphinx with Nergal. The problematic nonetheless remains *objectively*.

41

Tom Van Flandern, *Dark Matter, Missing Planets, and New Comets: Paradoxes Resolved, Origins Illuminated*(Berkely, North Atlantic Books, 1993), p. 342.

42

David E Flynn, *Cydonia: The Secret Chronicles of Mars*(Bozeman, Montana: End Time Thunder Publishers, 2002), p. 139, citing S. Shastri, "The Flood Legend in Sanscrit

Literature" (Delhi, 1950), p. 86. I cannot commend Flynn's excellent research in this book highly enough. The book is much more than an examination - and a very *thorough* one - of Mars in ancient and classical texts, it is a treasure trove of information for anyone wishing to reconstruct the history of the "paleoancient Very High Civilization", its interplanetary nature, and its role and influence on subsequent human history.

43

For an overview of the Velikovsky controversy by professional scientists sympathetic to him, see *The Velikovsky Affair: the Warfare of Science and Scientism,* ed. Alfred de Grazia (University Books, 1966), pp. 33, 36, 52, 55. Menzel, oddly enough, is not the only alleged member of the MJ-12 UFO study group involved in the controversy surrounding Velikovsky. In the initial acknowledgements to the cited volume of essays, editor de Grazia also mentions Admiral Roscoe Hillenkoetter's role in encouraging publication of the book. Hillenkoetter was, according to the "Eisenhower Briefing Document", perhaps the most famous of the Majic-12 documents, a member of the twelve member panel. Thus, MJ-12 appears to have weighed in on both sides of the Velikovsky issue.

44

Q.v. Van Flandern, *Dark Matter, Missing Planets, and New Comets*, pp. See also my *Giza Death Star Deployed* pp. for my first discussion of Van Flandern's scenario in relation to my own.

45

The law is also called the Titius-Bode Law, named after the two astronomers Johann Daniel Titius (1729-1796) who first propounded it in 1766, and Johann Ehlert Bode (1747-1826). The Law was first stated by Titius in 1766 and independently by Bode some six years later. The law states that a simple numerical relationship exists between the planets and the distances from which they orbit the Sun. If one takes the sequence 0 1 2 4 8 16 32 64 128 256, multiplies this by 3 to obtain 0 3 6 12 24 48 96 192 384 768 and adds 4 to this sequence to obtain 4 7 10 16 28 52 100 196 388 772, then earth's distance from the Sun is set at 10. The law successfully predicted the approximate distance of Uranus and the asteroid belt before they were discovered, but is not successful in the case of Neptune and Pluto. The remaining planets, Mercy, Venus, Earth, Mars, Jupiter and Saturn all fit well into the law.

46

David Flynn, *Cydonia: The Secret Chronicles of Mars*, p. 137

47

Ibid, p. 136.

48

That is to say, the best geological evidence of a biblical flood of planetary wide proportions lies not on Earth, but on Mars.

49

In this respect, it is crucial to note that the recent Mars probe pictures *do* show evidence not only of highly anomalously geometric "rocks", but also of other phenomena strongly resembling vertebrae and other fossilized life forms. Needless to say, NASA is not talking about them.

50
Alford, *The Phoenix Solution*. p. 204.
51
Ibid., pp. 206, 208, 212.
52
Ibid., p. 225.
53
Alford, op. cit., p. 219.
54
Significantly, this became a code of recognition of the most infamous of all secret societies, Adam Weishaupt's Bavarian Illuminati, who used it as a symbol to refer to their illuminated Freemasonic doctrine and the web of lodges they had infiltrated in pre-revolutionary Europe.
55
Ibid., p. 333.
56
Q.v. *The Giza Death Star*, pp. 39-40, and Paul LaViolette, *Beyond the Big Bang: Ancient Myth and the Science of Continuous Creation*, pp. 100-220.
57
Alford, op. cit., p. 318, bold emphasis mine, italicized emphasis are Alford's.
58
This important piece of information and its implications are discussed more completely in chapter three.
59
Ibid., pp. 560-561.
60
Alford, op. cit., p. 578.
61
James McCanney, *Planet-X, Comets, and Earth Changes: A Scientific Treatise on the Effects of a New Large Planet or Comet arriving in our Solar System and Expected Earth Weather and Earth Changes*, p. 10.
62
Ibid., p. 23.
63
McCanney, *Planet-X,* p. 97.
64
Ibid., p. 7.
65
It *might* be the case that such a large body, lying between Jupiter and the Sun, was subject to unusual tidal stresses and was ripped apart. However, current gravitational theory would not seem to support this idea. One must, again, look elsewhere for a more plausible explanation.
66

Q.v. *The Giza Death Star Deployed*, pp. 18-20.

67

The difficulty of a body large enough to pass into the solar system, collide with a planet the approximate mass of Saturn, blow it up, and leave the orbits of the other planets relatively unperturbed - Mars being the significant exception - is akin to the physics difficulty in the "capture model" for the earth's moon, which leaves 40% of the moon's surface permanently invisible from the surface of the earth, in an almost perfect dual-planet system of orbits. That, plus the sheer *size* of the moon - much larger vis-a-vis the earth than the tiny moons of other planets - make the capture model difficulty in the extreme and therefore implausible. Geologically, of course, it is the only model that makes sense, since the moon appears to be far older than the earth. From the physics standpoint, the moon's orbit with respect to the earth has all the hallmarks of an artificial orbit.

Sitchin notes, however, that ancient Sumerian texts seem to indicate eccentric orbits, q.v., *The 12th Planet*, pp. 214-218.

68

q.v. Alan Alford, *The Phoenix Solution*, pp. 250-251, 501.

69

See *The Giza Death Star Deployed,* p. 242 for the polar radius, *Giza Death Star*, p. 219, for the neutral point

70

Laurence Gardner, *Genesis of the Grail Kings: The Explosive Story of Genetic Cloning and the Ancient Bloodline of Jesus* (Fair Winds, 2001), p. 37.

71

Q.v. pp. 315-356. The implications of these genealogies is immense and profound, requiring in itself a careful consideration of historical and philosophical implications. This in itself is beyond the purview of this book, and would require a book of its own.

72

This is of course the basic thesis of Van Flandern's *Dark Matter, Missing Planets and New Comets.*

73

Gardner, op. cit., p. 41.

74

Ibid.

75

Ibid., p. 48, citing Sitchin's *The Twelfth Planet*, p. 22.

76

Ibid., citing Sir Earnest A Wallis Budge, *The Book of the Dead*(University Books, New York, 1960), p. 379.

77

Ibid., p. 60.

78

Ibid., p. 112.

79
Ibid., p. 117.
80
Gardner, op. cit., p. 127. q.v. *The Giza Death Star*, pp. 267-268.
81
Ibid., p. 95.
82
Ibid., pp. 87-88.
83
Ibid, p. 88.
84
Enuma Elish, ed. L. W. King, M.A., F.S.A, Vol. II (London: Luzac and Co., 1902), p. 3, Tablet 1, p.3(the numbers of verses are from the edition cited.)
85
The Giza Death Star, pp. 38-41.
86
Enuma Elish, Tablet 1, p. 7.
87
Ibid., Tablet 1, p. 11.
88
Enuma Elish, Tablet 1, p. 17, emphasis added.
89
Ibid., Tablet 1, p. 19, emphasis added.
90
Similar hybrids have been seriously proposed for various purposes in modem literature, including military uses. This "genetic state of affairs" of creating or mingling various species is one reason given in the Old Testament for the Flood for the destruction of the world, since the "gods" had descended to earth and sired children with humans. It is suggested again as a possible motivation for the 2nd world-wide destruction by Christ: "As in the days of Noah...".
91
Enuma Elish, Tablet 1, 0. 21, emphasis added, q.v. also Tablet 2: w. 43- 45, p. 29.
92
Enuma Elish, Tablet 4:, p. 59.
93
Ibid., Tablet 4, p. 61.
94
Enuma Elish, Tablet 4, p. 61.
95
Ibid., Tablet 4, p. 61, emphasis added.
96
Ibid., Tablet 4, p. 63, emphasis added.
97

q.v. Zechariah Sitchin, *The Wars of Gods and Men,* (Avon Books), pp. 163-172. See also the first book in this series, *The Giza Death Star*, pp. 45-56.

98

The Giza Death Star, pp. 95-96

99

Enuma Elish, Tablet 4, p. 65, emphasis added.

100

Ibid., Tablet 4, p. 67.

101

Ibid., Tablet 4, p. 69.

102

Ibid., Tablet 4, p. 71, emphasis added.

103

Enuma Elish, Tablet 4: w. 105-112, p. 73.

104

Ibid., Tablet 4, p. 75.

105

Ibid., p. 77.

106

The subject of a solar system catastrophe and the immediate need for the surviving civilizations to quickly and easily re-measure astronomical data, and to be able to teach simple people how to build such observatories, is the subject of a fascinating book by Christopher Knight and Robert Lomas called *Uriel's Machine: Uncovering the Secrets of Stonehenge, Noah's Flood, and the Dawn of Civilization.*

107

The significance of this point may be lost unless one realizes that in many seminaries, as a component of learning "biblical criticism", for example, or as a component of ancient comparative religions courses, the *Enuma Elish* and epics such as Gilgamesh are used to point out the similarities of the Biblical with the Babylonian accounts, and in some instances, to posit the reliance of the former upon the latter. However, if the *Enuma Elish* is *not* understood as a creation epic disguised in a war metaphor, but as a very real account of a very real war, the comparison would seem to collapse.

108

The clear association of Marduk and Nergal with the Great Pyramid was one feature of Sitchin's reading of the *Lugal-e*.

109

Consider just the differences between scholarly and well-argued interpretations of such ancient myths as Sitchin's, Santillana-Dechind's (*Hamlet's Mill*), Van Flandern's, LaViollette's, Gardner's, and Alford's.

110

Manly P. Hall, *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy,* (Reader's Edition) p. 125.

111

Q.v. the Appendix to chapter nine in this book, "Elucidation of a Topological Metaphor of Non-Equilibrium in Some Ancient Hermetic and Neoplatonic Texts." This analogical technique may perhaps be formally expressed as a "linguistic recontextualizing rule" of the basic form $X...S_x....\chi\rightarrow_y...S_x\text{-}\partial S_x+\partial S_y...y$, where "S" is a form or conception, "x" and "y" two discrete contexts, and ∂S the "topological surface" of the form undergoing translation from one context to another. The rule would thus specify that a basic topology underlies analogical thought, since the "surface" of a form is mapped to a new context where it acquires a new surface. Note that the two sides of the equation are *not equivalent*, since the form on the right not only *grows*, but also preserves the history of its original context. Information is thus gained by such mappings. As we shall discover, such analogical thought is the basic type of thinking underlying the work of R.A. Schwaller De Lubicz and other esotericists.

112

Colin Wilson and Rand Flem-Ath, *The Atlantis Blueprint: Unlocking the Ancient Mysteries of a Long-Lost Civilization*(New York: Delacorte, 2000), pp. xiii-xiv, emphases added by Wilson and Flem-Ath, citing John Mitchell (New York: Ballantine Books, 1972), *City of Revelation*, p. xiii. Cited in *The Giza Death Star,* p. 32.

113

A. Heidi, trans., *The Epic of Gilgamesh,* XI.

114

For this topic, see Michael A. Cremo and Richard L. Thompson, *Forbidden Archaeology: the Hidden History of the Human Race*, and their excellent précis of that book, *The Hidden History of the Human Race*.

115

David E. Flynn, *Cydonia: the Secret Chronicles of Mars*, p. 139, citing S. Shastri, "The Floor Legend in Sanskrit Literature (Delhi, 1950), p. 86. My emphasis.

116

Ibid.., p. 146.

117

Ibid., p. 147.

118

Flynn, *Cydonia,* p. 147.

119

In using the term "esotericist" rather than "occultist" for such authors, I am trying to remain faithful to the distinction, found within almost any esoteric text, between esotericism or Hermetic studies, and their evil application or misuse, or "occultism" in its popular sense. Hall would certainly have objected to the application of the pejorative sense of the term, as his works, and particularly his magisterial study *The Secret Teachings of All Ages,* are replete with warnings against the practice of the "occult" or more precisely, "black magic". By the same token, however, I mean by the term "esotericist" not merely someone who is idly curious, or even the scholar of such texts, but one who claims actual initiation into their mysteries, or who is a member of, or holds

a degree in, a fraternal order dedicated to the actual practice of esotericism.

The difficulty of assigning the term "occultist" to an individual such as Hall is perhaps best illustrated by his own remarks about the relationship between black magic, or the "occult" in the popular sense, and the "power of positive thinking" that seems to form much of the basis of the American Civil Religion: "Though the demonism of the Middle Ages seems to have disappeared, there is abundant evidence that in many forms of modem thought — especially the so-called 'prosperity' psychology, 'will-power-building' metaphysics, and systems of 'high-pressure' salesmanship — black magic has merely passed through a metamorphosis, and although its name be changed its nature remains the same."(p. 318)

120
Manley P. Hall, *The Secret Teachings of All Ages,* Reader's Edition, p. 38.

121
Ibid., p. 25.

122
Ibid.., p. 5.

123
Ibid., p. 343

124
Ibid., p. 94.

125
Ibid.

126
Ibid., p. 239.

127
Ibid., p. 96.

128
See *The Giza Death Star*, pp. 270-271..

129
Manley P. Hall, *The Secret Teachings of All Ages,* p. 96.

130
Ibid., p. 160. It will be recalled that this relationship between man and cosmology was a central feature of the texts examined in *The Giza Death Star*(pp. 46-107), and that this strongly indicated that the paleophysics of the paleoancient Very High Civilization knew of, and strongly incorporated, some version of the Anthropological Principle of modem physics into its understanding of physical mechanics.

131
Joseph P. Farrell, *The Giza Death Star*, pp. 46-107.

132
Manley P. Hall, op. cit., p. 86.

133
Manley P. Hall, op. cit., p. 97.

134
Ibid., p. 306.
135
Joseph P. Farrell, *The Giza Death Star*, pp. 267-268.
136
Manley P. Hall, op. cit., p. 308.
137
In this regard it is worth noting that Hall records that in some versions of the esoteric tradition, the solar system itself becomes "Lucifer's realm" following his fall and exile from heaven. (Hall, op. cit., p. 473)
138
Manley P. Hall, op. cit., p. 496.
139
This is precisely the contention of physicist Paul LaViolette, as will be seen later in this book.
140
Manley P. Hall, op. cit., p. 315. This assessment is rather different from the more positive assessment of fellow esotericist R.A. Schwaller De Lubicz
141
Joseph P. Farrell, *The Giza Death Star*, p. 21.
142
Q.v. Manley P. Hall, op. cit., p. 308 in conjunction with his discussion of Qaballah.
143
See the next chapter comprising the summary of De Lubicz's understanding of Egyptian science and mathematics.
144
Sepher Yetzirah, cited in Manley P. Hall, p, 364, emphasis added.
145
Manley P. Hall, op. cit., p. 371.
146
Ibid., p. 372. [This "intangible globe" might best be modeled mathematically as a surface on an empty hyper-set, $\partial\emptyset$, as we shall explore in chapter nine and in the appendix to chapter nine.]
147
Ibid., p. 373.
148
To anticipate that methodology somewhat, we may note it involves topological triangulation.
149
Flynn, *Cydonia*, p. 178.
150
Ibid., p. 76.
151

Farrell, *The Giza Death Star,* pp. 271-272.

152

Ibid., pp. 76-77.

153

Q.v. the discussion in the previous book of this trilogy, *The Giza Death Star Deployed* pp. 77-92.

154

Flynn, op. cit., p. 78, citing the *Iliad*, 20:35.

155

The Giza Death Star, pp. 44-56.

156

This would imply that the other "pillar" may have been the Second Pyramid at Giza. This raises a problem. In the Masonic tradition, it is implied that the Two Pillars are "perfect" repositories of knowledge. Yet, as Petrie and others have pointed out, while the Second Pyramid is the product of high quality craftsmanship, it is not the equal to the Great Pyramid in this respect. Petrie notes, for example, the slightly off-true alignment of the top of the Second Pyramid. That is to say, there is a slight *twist* at the top. However, in the context of Dunn's "Machine Hypothesis" and my "Weapon Hypothesis" this twist may not be an imperfection at all, since, it will be recalled from *The Giza Death Star Deployed,* the purpose of the layout of the compound as a whole appears to be to *rotate* basic aetheric forces. If, as I have suggested, the Great Pyramid was constructed in part as a gigantic non-linear Tesla coil and waveguide, then if the Second Pyramid was intended as a component in this vast machine, it too may have been constructed as a similar wave guide and "shape power" manipulator, and the twist may be quite intentional.

157

Flynn, *Cydonia,* p. 86.

158

Q.v., chapter 3, and *The Giza Death Star Deployed,* pp. 29-38.

159

For this story, see the vital work by Robert Lomas, *Freemasonry and the Rise of Modern Science* (Gloucester, Massachusetts: Fair Winds Press, 2004).

160

Q.v. *The Giza Death Star Deployed,* pp. 85-88.

161

Such as the type of classical texts and legends that we have been examining in this and the previous chapters.

162

Joseph P. Farrell, *The Reich of the Black Sun: Nazi Secret Weapons and the Cold War Allied Legend,* pp. 162-164.

163

Flynn, *Cydonia,* p. 172.

164

P.E. Cleator, *Rockets Through Space*(New York: Simon and Schuster, 1936P, p. 195, cited in Flynn, *Cydonia,* p. 172.

165

Q.v. Manly P. Hall, *The Secret Teachings of All Ages,* pp. 504-505.

166

Flynn, *Cydonia,* pp. 173-174. The adoption of this symbol both for Mars and for man might also possess a deeper signification, namely, that humanity was somehow "seeded" from Mars, or a component of humanity stems from that planet.

167

Q.v., Stephen Mehler, *The Land of Osiris*(Kempton, Illinois : Adventures Unlimited Press, 2001); Manly P. Hall, *The Secret Teachings of All Ages.*

168

As distinct from the static aether concepts of nineteenth century physics.

169

The alchemical connection to *actual* gold, in one of its stranger physical states, will be explored in Part Two.

170

Flynn, *Cydonia,* p. 172.

171

For the connection of consciousness to topological models of such spaces, see chapter nine and the appendix to chapter nine. For the moment, let it be noted that if such higher dimensional physics does in fact prove to be true, then the mathematical models would suggest that there is a profound link between physics and consciousness. One might go so far as to say that if energy can "trickle downhill" from higher dimensions into lower ones via certain "portals" - such as the portals at the vertices of spherically circumscribed terahedra - then by the same token, consciousness itself, if it went the other way, i.e., into a higher dimensional space, would experience a similar "expansion" of its faculties and capabilities, *due simply to the geometrical structure of that higher dimensional space itself.* Being such a different space, consciousness would experience it very differently. In this sense, many of the mathematical constructs of recent theoretical physics - String Theory, Global Scaling theory - or of topology, are "alchemical" works in the most classic and basic esoteric sense, since their equations are the result of, and can in turn effect, such expansions of consciousness or stimulations of imagination.

172

All quotations from the Bible are from the Authorized Version unless otherwise noted. Bold and italics emphasis added.

173

Q.v. my pervious books in this trilogy, *The Giza Death Star,* pp. 19-37; *The Giza Death Star Deployed,* pp. 112-129. For the possible inevitable influence of the Nazi ideology on the evolution of American black projects, see my previous book *Reich of the Black Sun*, pp. 161-180.

174

Frynn, *Cydonia,* p. 176.

175

Ibid., emphasis in the original.

176

Ibid., pp. 176-177.

177

Bruce Rux, *Architects of the Underworld: Unriddling Atlantis. Anomalies of Mars, and the Mystery of the Sphinx(Berkeley,* California: Frog Ltd.: 1996), p. 224.

178

Ibid., p. 226. Readers of this trilogy will recall that Richard Hoagland observed craters on the surface of Mars that were too shallow to be the result of meteor impacts, but that resembled more the craters of low altitude air burst nuclear weapons. See *The Giza Death Star Deployed,* pp. 55-57.

179

The Giza Death Star, pp. 219-220.

180

The Giza Death Star Deployed, pp. 73-74, 90, 234-264.

181

This would seem to support the version of our broad scenario that Nergal built the Great Pyramid, rather than modified an existing structure.

182

For this type of pyramid and its significance both as an "antenna" and "collector" and the work of Ukrainian physicist Dr. Volodymyr Krasnoholovets, see *The Giza Death Star Deployed,* pp. 269-270.

183

Rux, *Architects of the Underworld,* pp. 231-232.

184

Manley P. Hall, *The Secret Teachings of All Ages,* pp. 449-450. It should be noted that, for our purposes, there is yet another connection to the survival of an "occulted science" from the paleoancient Very High Civilization, and that is the centrality of Lucifer to Rosicrucianism. (Hall, p. 467)

185

Boniface VIII, *Unam Sanctum(1032)*. Another possible indicator of a secret and hidden organization at work in mediaeval papal Rome is perhaps found in the very Egyptian ritual of the determination of whether a pope is truly dead or not. The ritual consists of tapping the dead pope on the forehead lightly with a golden hammer by the Cardinal Camerlengo followed by a ritual question put to the pope by the cardinal, asking him if he is in fact dead. It is similar to the Egyptian ceremony of the opening of the mouth. Q.v. *The Giza Death Star,* pp. 15-16.

186

That there is also a third player for continuity in the field is also evident from the fact that the famous medieval alchemist, Paracelsus, was initiated in Constantinople by Arab hermeticists. Constantinople would be the logical place to look for much of the knowledge of these paleoancient times. The map of Turkish Admiral Piri Reis is testimony enough of

this. The archives of the Byzantine Empire, with its extensive world wide trade and cultural impacts, may have held immeasurable treasures of this nature, and it is known that many remnants of the Library of Alexandria made their way there.

187

See Knight and Lomas, *Uriel's Machine: Uncovering the Secrets of Stonehenge, Noah's Flood and the Dawn of Civilization* (Barnes and Noble: 2004), pp. 44-74. The evidence that Knight and Lomas cite is of good quality, and includes a number of medieval Masonic "trestle boards," pictures employing a number of Masonic symbols that, in the authors' decoding, represent the catastrophic effects of comets on the solar system.

188

Ibid., pp. 82-83. They note that one effect of these experiments was the creation of a race of giants, noted for their cruelty, cannibalism, and for odd physiological features such as extra fingers and toes.

189

Ibid., p. xiii.

190

Ibid., p. xiv.

191

Knight and Lomas, op. cit., pp. 24-25.

192

Ibid., pp. 31-32.

193

Anonymous, *Indigo Jones Manuscript,* Cited in Knight and Lomas, *Uriel's Machine,* pp. 32-33.

194

Knight and Lomas, op. cit., p. 33.

195

The Wood Manuscript, cited in Knight and Lomas, op. cit., p. 33, emphasis added,

196

This should not, however, be construed as necessarily contradicting other esoteric or even Egyptian traditions, which associate Thoth more with the antediluvian *founder* rather than the post-diluvian *rediscoverer* of the sciences. Whoever Thoth-Hermes was, he may very well have done both.

197

Knight and Lomas, op. cit., p. 34.

198

Ibid., p. 34.

199

Ibid., p. 35.

200

Recall the charge given to George Washington on his initiation in Fredericksburg, Virginia.

201

Ibid.

202

Knight and Lomas uncover yet another intriguing connection between ancient myths and the biblical account and Jewish tradition. The Aramaic word *nephila* is the name of the constellation Orion, which occupies such a central place in ancient Egyptian religion. The name *Nephilim* might thus be not only translated as "those who fell down" but also "those who are of Orion." Yet another connection is found in the fact that the ancient Egyptians "believed that there had been intermediaries between gods and men whom they called the Urshu, which translated as the Watchers."(p. 137)

203

Ibid., p. 23.

204

R. A. Schwaller de Lubicz, *The Temple of Man,* p. 1.

205

Ibid., p. 15.

206

Ibid., p. 20.

207

R. A. Schwaller De Lubicz, *The Temple of Man: Apet of the South at Luxor,* translated from the French by Deborah Lawlor and Robert Lawlor.(Rochester, Vermont: Inner Traditions, 1998), p. xix, from the translators' introduction.

208

John Anthony West, *The Serpent in the Sky: The High Wisdom of Ancient Egypt*(New York: Harper and Row, 1979), p. 13.

209

The term is De Lubicz's, and is used precisely to denote the organic nature and interconnectedness of science, art, and religion in ancient Egypt.

210

West, *Serpent in the Sky,* p. 13, emphasis in the original.

211

Ibid., p. 197.

212

Ibid., p. 17.

213

The Temple of Man, from the translators' introduction, p. xvii.

214

Ibid.

215

Ibid., p. xviii.

216

Ibid., pp. xvii-xviii.

217

John Anthony West, *The Serpent in the Sky,* p. 27: "Seen in historical perspective,

Egyptology is an inevitable product of its time. Looking back, it becomes obvious that no single scholar or group of scholars could have discerned the true Egypt one hundred years ago. For that, the advances of modem science were first necessary - as well as the simultaneous availability of the mystical doctrines of the East and the mind capable of applying both these kinds of knowledge to the ruins of Egypt."

218

Q.v. Peter Tompkin's excellent introduction to West's *The Serpent in the Sky,* p. 8.

219

Ibid.

220

R.A. Schwaller de Lubicz, *The Temple of Man,* p. 1.

221

Ibid., translators' introduction, p. xxii.

222

John Anthony West, *The Serpent in the Sky,* p. 29.

223

Q.v. *The Giza Death Star*, pp. 69-72.

224

Schwaller de Lubicz, *The Temple of Man,* p. 62.

225

Ibid., p. 63.

226

Ibid., p. 64.

227

Translators' introduction, *The Temple of Man*, p. xxii.

228

Q.v., West, *The Serpent in the Sky,* p. 33.

229

Ibid. Lest this connection between virgin birth and creation *ex nihilo be* thought to be strange or unusual, it should be noted that Christian Fathers such as Gregory of Nazianzus, Gregory of Nyssa, or Maximus Confessor drew similar analogies, coupling them oftentimes to their exposition of Christian sacramentalism as well.

230

R. A. Schwaller de Lubicz, *The Temple of Man*, p. 1.

231

Ibid., p. 3.

232

Ibid., p. 4, emphasis added.

233

Ibid., p. 4.

234

Ibid., p. 7.

235

Schwaller de Lubicz, *The Temple of Man,* p. 14, emphasis in the original.

236

[For those familiar with early philosophy. this underlying medium resembles, in some respects, the ουσια or essence of Aristotle and the Greek Church fathers, with its natural operations or 'energies' (φυσικαι ενεργειαι). Insofar as the Egyptians are concemed, this essence may be posited but is not in the strict sense an object of knowledge - sensory or intellectual — since it is undifferentiated. it is known by its multiples operations or functions, In this respect, it is unintelligible.]

237

The Temple of Man, p. 14.

238

Schwaller de Lubicz, *The Temple of Man,* p. 30, emphasis in the original.

239

Ibid., pp. 38-39.

240

John Anthony West, *The Serpent in the Sky,* p. 46. The significance of the inability of the results of the "equation of primary scission" to sum to its initial conditions is explored in the appendix to chapter nine.

241

Schwaller de Lubicz, *The Temple of Man.,* p. 39.

242

Ibid., p. 15.

243

The Temple of Man, p. 75.

244

Ibid., p. 13.

245

Ibid., p. 69, emphasis added.

246

Q.v. *The Temple of Man,* p. 54,

247

Ibid., p. 83.

248

Ibid., p. 89.

249

Ibid., p. 91.

250

John Anthony West, *The Serpent in the Sky,* pp. 75-76.

251

Ibid., p. 76.

252

Ibid., p. 74.

253

West, *The Serpent in the Sky,* p. 45.

254

Ibid., p. 75.

255

R. A. Schwaller de Lubicz, *The Temple of Man, -p.* 100.

256

Q.v. John Anthony West, *The Serpent in the Sky,* pp. 73-75.

257

While Plato and Euclid did not envision higher dimensional "hyper-spheres" and "hyper-tetrahedra", those shapes are capable of mathematical description in the discipline of topology. Q.v. Coxeter's *Regular Polytopes*(Dover Press).

258

West, op. cit., pp. 74, 76.

259

Dr. Hartmut Müller, "An Introduction to Global Scaling Theory," *Nexus*, Vol 11, No. 5, September-October 2004, p. 49.

260

The only model that can claim such a status is string theory, a theory that has predicted any number of so-far undetected super-symmetric particles.

261

Müller, op. cit., p. 49.

262

Ibid.

263

Ibid., emphasis added.

264

Ibid.

265

Dr. Harmut Müller., op. cit., p. 50.

266

Ibid.

267

Ibid., emphasis added.

268

Ibid.

269

Ibid.

270

Dr Harmut Müller, op. cit., p. 50.

271

Ibid.

272
Ibid., p. 52.
273
Ibid., p. 51.
274
Ibid.
275
Müller, op. cit., p. 52.
276
Müller, op. cit., p. 82. Herbie Brennan records similar phenomena recorded at one of Britain's megalithic sites. Q.v. Herbie Brennan, *The Secret History of ancient Egypt,* pp. 69-70.
277
R. A. Schwaller de Lubicz, *The Temple of Man*, p. 13.
278
One observes here a curious irony, for while "materialistic" physics in Russia and Eastern Europe were increasingly going down the path of non-linear models of space and exploring the physics of the paranormal, Western science appears to have become increasingly "materialistic" and dogmatic in its defense of the dogmas of "public consumption physics", especially in terms of theoretical physics, while simultaneously literally hounding out of the fold scientists whose observations or theories do not square with the orthodoxies of the priesthood of public consumption science. I have in mind of course the famous example of Pons and Fleischmann, but there are numerous others. One does not, for example, learn in most university physics courses, of the way Sir Arthur Eddington "fudged" the results of the famous 1920s experiment that "proved" General Relativity. Only *some* of the actual results were within the predictions of the theory. And most recently Stephen Hawking has repeated the fiction that Eddington's eclipse experiment "proved" General Relativity.
279
Patent number 2,482,773. Q.v. Herbie Brennan, *The Secret History of Ancient Egypt* (Berkely Books, 2000. ISBN 0-425-18101-4), p. 142.
280
Ibid.
281
Brennan, op. cit., p. 142.
282
Ibid., p. 144.
283
It should be recalled in this connection that the physicist Thomas Townsend Brown undertook similar investigations of the acoustic properties of rocks metals and minerals, and that much of his unknown work involved the gravitational properties of rocks and minerals under varying conditions.
284

Ibid., pp. 144-145.

285

Ibid., p. 144.

286

Brennan, op. cit, p. 145.

287

Ibid., p. 146.

288

Ibid., p. 147.

289

Ibid., p. 147.

290

Here one touches upon a significant difference between Dunn's machine hypothesis and my own weapon hypothesis. On Dunn's view, the internal destruction evident in the King's Chamber and the scorching of limestone in the upper end of the Grand Gallery are evidence of some ancient accident. On my view, this destruction may have been quite deliberate, and the removal and destruction of the components in the Grand Gallery, as well as of those in the Queen's Chamber, the Coffer, and most importantly the apex itself, were quite deliberate.

291

A very different version of the Destruction of Krypton scenario emerges if one views the Pyramid as some sort of *defensive* weapon. From the *Enuma Elish* we recall that Marduk, after Krypton-Tiamat's destruction, "measured the structure of the deep", a remark with obvious implications in terms of De Lubicz's primary scission, and Müller's Global Scaling Theory. Briefly put, the geometry of the solar system that had preceded the war was now shattered, and the new reality had to be precisely measured and determined.

The esoteric traditions cited in the previous chapter also record the building of the "two pillars" to preserve the knowledge of civilization from utter destruction in the flood. So on this view, as a "defensive weapon" it is possible that the Pyramid was constructed to somehow stabilize the earth and local space in the aftermath of Krypton's Destruction.

On both views — offensive or defensive weapon — the pyramid was built prior to the flood. But on the offensive view, it was constructed prior to the destruction of Krypton, and on the defensive view, *after* it. Thus we have a profound clue to determine which purpose really motivated the building of structure, since if it were an offensive weapon, it would preserve certain things in its analogs of local systems, that it would not if it were built for a defensive purpose. Stabilizing a standing wave in the medium after the loss of a planet in local space would be different from oscillating that standing wave for the purpose of blowing up that planet. In either case, its basic output would be of a non-linear acoustic nature. Thus the hyper-dimensional nature of the structure is a clue to determining its age, a conclusion that Joe Parr has also come to, via a very different route, as will be seen in chapter eight.

292

Paul A. LaViolette, *Subquantum Kinetics: The Alchemy of Creation* (1994, ISBN 0-

9642025-0-6), p. 7.

293

Joseph P. Farrell, *The Giza Death Star* (2001), pp. 38-41, 56-59.

294

Paul A. LaViolette, *Beyond the Big Bang: Ancient Myth and the Science of Continuous Creation* (1995), p. vii. This work has been recently republished under a different title: *Genesis of the Cosmos: The Ancient Science of Continuous Creation* (2004).

295

Ibid., p. viii.

296

Ibid., p. ix.

297

Q.v. *The Giza Death Star, pp. 57-61, The Giza Death Star Deployed*, pp. 88-91.

298

LaViolette, *Beyond the Big Bang*, p. 5. The best formal study of this field remains Rend Thom's *Structural Forms and Morphogenesis*, the work that founded "Chaos Theory."

299

Ibid., p. 7.

300

Q.v., *The Giza Death Star*, pp.

301

LaViolette, *Beyond the Big Bang,* p. 9.

302

Ibid., p. 8.

303

LaViolette, *Beyond the Big Bang*, p. 8. See also *The Giza Death Star*, pp. 66-92.

304

As will be recalled, a further "wrong turn" was made in the 19th century when Heaviside edited out of Maxwell's equations the "scalar" or "stress" component, and recast everything mathematically as a vector translation. A scalar component — *a stress in the medium itself* — implies by its very nature a hydro-dynamic, rather than merely passively inert, aether. Q.v. *The Giza Death Star Deployed,* pp. 171-175.

305

Q.v. *The Giza Death Star*, pp. 115-123 for a more detailed discussion of the experiment.

306

LaViolette, *Beyond the Big Bang,* p. 248.

307

Ibid. LaViolette raises similar, though more abstruse, criticisms of this relativistic view when applied to quantum mechanics. "Another difficulty with the wave mechanical model is that the particle description is dependent on the observer's frame of reference. That is, as the observer's velocity relative to the particle decreases, the "phase wave" wavelength that gauges the size of the wave packet is found to increase. But then this

introduces the following paradox: If there is more than one observer, which observer's description of the particle is the correct one? To adopt the position that the physical size of a particle depends on who is observing is monism in the extreme. Moreover, as the observer's relative velocity approaches zero, the packet dimension would approach infinity, again leading to an absurdity." Note then that both in relativity and in quantum mechanics, while the "observer" as an entity becomes part of the mathematical formalism of the two theories, this "observer" is an individual observer. There is not, as yet, any formalism to denote the phenomenon of *group* observers, an entity well-established in "softer" sciences such as sociology and group dynamics. Note also that infinity seems to dog the results of modern physics as an entity or result that is to be gotten rid of. The alternative — that infinities might be trying to *tell* us something significant is seldom entertained.

308

LaViolette, *Beyond the Big Bang*. p. 248.

309

Q.v. *The Giza Death Star*, pp. 120-123.

310

Laviolette, *Beyond the Big Bang,* p. 249.

311

Georges Sagnac, cited in LaViolette, *Beyond the Big Bang*, p. 249.

312

Q.v. the discussion of Stan Deyo's "teacup analogy" for the rotation of the aether in *The Giza Death Star,* pp. 121-123.

313

Richard Moody, Jr., "Albert Einstein: Plagiarist of the Century," *Nexus*, Vol. 11, no 1, January-February 2004, pp. 43-46, 74.

314

Ibid., p. 43.

315

Ibid.

316

Richard Moody, Jr., "Albert Einstein: Plagiarist of the Century,", p. 43, citing Ives, H. E., (1952), "Derivation of the Mass-Energy Relation", *Journal of the Optical Society of America* 42:540-543.

317

Ibid., p. 43.

318

Ibid., p. 44.

319

* Q.v. *The Giza Death Star Deployed*, pp. 107-109.

320

Moody, op. cit., p. 44.

321
Ibid., p. 45.
322
Moody, op. cit., p. 45.
323
Ibid.
324
Ibid.
325
For another discussion of the Doppler Effect, see my *Giza Death Star*, pp.
326
Paul A. LaViolette, *Subquantum Kinetics: The Alchemy of Creation* (1994), p. 79
327
Ibid., emphasis added.
328
LaViolette, *Subquantum Kinetics*, p. 168.
329
LaViolette then states "Let us briefly review some of Brown's experimental work and evidence that this gravity control technique has been under secret development since the 1950s,"(p. 168) thus clearly stating his belief that such a "secret science" in fact exists. I too share this belief, and this would explain, in part, why the "public consumption 'science'" and its associated dogmas that one learns in universities are so loudly, and forcefully, defended when challenged by the new theory or quirky inventor. Briefly, if the whole Einstein-Kaluza-Klein-Grand-Unified-Theory(GUT)-parallel-universes-quantum-gravity-twenty-six-dimensional-M-and-String-theory-history of 20th century physics are based on relativistic assumptions at the turn of the last century that are not in fact correct, then a wholly different science, theoretical structure, and *technology*, are implied. It is perhaps significant that so much modem "public consumption physics" consists entirely of creating mathematical formalisms - breathtaking in their complexity - that lead to implications and fundamental theoretical components that cannot be tested in the current state of technology, nor even for any foreseeable future.
330
LaViolette, *Beyond the Big Bang,* p. 41.
331
Ibid., p. 46.
332
Ibid., p. 26.
333
LaViolette, *Beyond the Big Bang*, p. 26.
334
Ibid., p. 18, emphasis in the original.
335

LaViolette, *Beyond the Big Bang,* p. 18, emphasis in the original.

336

For the detailed formal exposition of the primary role of process and non-equilibrium in this ancient science of creation, see the appendix to chapter 9.

337

Ibid., p. 11.

338

LaViolette, *Beyond the Big Bang*, pp. 38-39.

339

Ibid., p. 37, emphasis added.

340

LaViolette, *Beyond the Big Bang*, p. 10.

341

LaViolette, *Beyond the Big Bang,* p. 63.

342

Joseph P. Farrell, *The Giza Death Star,* p. ii.

343

I qualify the familiar names because obviously, on any view of the Great Pyramid as a machine, the conventional names of these internal chambers are quite misleading.

344

Joseph P. Farrell, *The Giza Death Star Deployed,* p. 236.

345

Laurence Gardner, *Lost Secrets of the Sacred Ark*, p. xx.

346

Laurence Gardner, *Lost Secrets of the Sacred Ark*(2003), p. 81.

347

Gardner, op. cit., p. 82.

348

Gardner, op. cit., p. 4.

349

Ibid., p. 5.

350

Gardner, *Lost Secrets of the Sacred Ark*, pp. 6-7.

351

Ibid., p. 8.

352

Ibid., p. 10. As Gardner notes, it was Petrie's estimation that there were many tons of this mysterious white powder.

353

Ibid., p. 7.

354

Gardner, *Lost Secrets of the Sacred Ark,* p. 9.

355

Gardner, *Lost Secrets of the Sacred Ark*, p. 9.

356

Ibid.

357

Ibid.

358

Ibid., p. 10.

359

Gardner suggests this connection, a connection that is well-founded, as will be seen.

360

Gardner, *Lost Secrets of the Sacred Ark,* p. 11.

361

Ibid.

362

Ibid., pp. 12-13.

363

Ibid., p. xx.

364

Gardner, *Lost Secrets of the Sacred Ark,* p. 83, emphasis added.

365

Ibid., p. 27.

366

Ibid., p. 27, emphasis added.

367

Gardner, *Lost Secrets of the Sacred Ark,* pp. 13-14, emphasis added.

368

Gardner, *Lost Secrets of the Sacred Ark,* p. 14.

369

Gardner also observes that the famed British economist, in a lecture given in 1942, once referred to Newton as "the last of the Sumerians." (p. 250)

370

Ibid., p. 14.

371

Ibid., emphasis added.

372

Gardner, *Lost Secrets of the Sacred* Ark, p. 84.

373

Ibid.

374

Ibid., p. 25.

375

Gardner, *Lost Secrets of the Sacred Ark,* p. 160.

376

Ibid.

377

Gardner, *Lost Secrets of the Sacred Ark,* p. 160.

378

Ibid., p. 161.

379

Ibid., 16^2.

380

Ibid., p. 163.

381

Gardner, *Lost Secrets of the Sacred Ark,* p. 163.

382

Ibid., p. 164.

383

Q.v. Gardner, *Lost Secrets of the Sacred Ark,* p. 113. Gardner's presentation is slightly different than my own here, since he does not refer to the extreme *spin polarization* that occurs.

384

Ibid., pp. 113-114, emphasis added.

385

Physicists such as Brian DePalma have often reported on this phenomenon, with DePalma's experiments with rotating balls being perhaps the most famous example. He discovered that steel balls of the same mass, if fired from a spring-catapult with the same force, would travel farther if they were rotating, than if they were not.

386

The reasons for this possibility will be explored at the end of this book.

387

Gardner, *Lost Secrets of the Sacred Ark*, p. 122.

388

Q.v. *The Giza Death Star Deployed,* pp. 112-130.

389

Q.v. Joseph P. Farrell, *Reich of the Black Sun: Nazi Secret Weapons and the Cold War Allied Legend* (Kempton, Illinois: Adventures Unlimited Press, 2004). ISBN 1-931882-39-8.

390

Q.v. *The Giza Death Star Deployed,* pp. 112-130, *Reich of the Black Sun,* pp. 196-200, 232-235, 331-348.

391

Q.v. *The Reich of the Black Sun,* pp. 331-348.

392

Gardner, *Lost Secrets of the Sacred Ark,* p. 166, emphasis added.

393

Gardner, *Lost Secrets of the Sacred Ark,* p. 123, emphasis added.

394

At this juncture I should report that Christopher Dunn has recently made public remarks of a similar nature regarding the non-linear characteristics of the Coffer at the 2004 Ancient Mysteries Conference in Kempton, Illinois, hosted by Adventures Unlimited Press.

395

Q.v., *The Giza Death Star,* pp. 46-55 for Sitchin's reconstruction.

396

The Giza Death Star, p. 274.

397

Ibid., p. 275.

398

Ibid.

399

It will be recalled from the two previous books that a strong gravitational effect was encountered around the Pyramid when fully operational. Q.v. *The Giza Death Star,* p. 50, citing Sitchin's interpretation of the *Lugal-e*.

400

The *Giza Death Star Deployed,* pp. 249-250.

401

John DeSalvo, PhD., *The Complete Pyramid Sourcebook,* p. 155.

402

Dr. G. Pat Flanagan, *Pyramid Power: The Millennium Science,* p. 120.

403

Q.v. Joseph P. Farrell, *Reich of the Black Sun,* pp. 198-200.

404

Flanagan, *Pyramid Power,* p. 121.

405

Q.v. Joseph P. Farrell, *The Giza Death Star,* p. 121-123.

406

Q.v. chapter six of the present work.

407

Flanagan, *Pyramid Power,* p. 121.

408

G. Pat Flanagan, *Beyond Pyramid Power,* p. 2, emphasis added.

409

Flanagan, *Beyond Pyramid Power,* p. 4, emphasis added.

410

Joseph P. Farrell, *The Giza Death Star,* pp. 52-54.

411

Flanagan, *Beyond Pyramid Power,* p. 6, emphasis in the original.

412

Flanagan, *Beyond Pyramid Power,* p. 7.

413

Ibid., p. 7.

414

Flanagan, *Pyramid Power: The Millenium Science,* p. 111.

415

Ibid., p. 113, emphasis added.

416

Ibid.

417

Ibid., p. 125.

418

Flanagan, *Pyramid Power, The Millenium Science,* p. 126.

419

Ibid., p. 139.

420

Q.v. Joseph P. Farrell, *The Giza Death Star Deployed,* p. 242.

421

Flanagan, *Pyramid Power: The Millenium Science,* p. 142.

422

One might go so far as to suggest that the aether might exhibit such localized displacements of lattice nodes in a very conventional way, as Schottsky or Frenkel or even "twist" defects that one encounters in ordinary crystals, such as quartz.

423

I am suggesting, in other words, that the placement of the inner chambers inside the Great Pyramid may not be accidental, but deliberately designed Schottsky, Frenkel, or screw defects, since the energy needed to produce such defects is precisely calculable by the equations $N_e^{-E/kT}$ and $\sqrt{NN'}e^{-E/2kT}$, where N is the number of lattice sites and e is the energy to produce the defect. As was apparent from the formal considerations of De Lubicz's work in chapter five, and as will be apparent from the next chapter and its appendix, the "primary scission" seems to result not only in such a lattice structure but also can be interpreted to give rise to such defects almost immediately. Of course, to suggest that the interior chambers of the Pyramid might be precisely placed, and have some function of coupled oscillation of the medium deriving from their placement, is an *extremely* speculative suggestion, and would require that a great deal more be know about the precise placement of stones in the interior of the rest of the structure, and any other interior chambers as might be found, if they exist. Such a suggestion would, moreover, require much more development of the emerging theories within the type of non-linear physics such as is being developed by Bounias and Krasnoholovets.

424

Q.v. Joseph P. Farrell, *The Giza Death Star,* pp. 46-56, particularly p. 50.

425

John DeSalvo, Ph.D., *The Complete Pyramid Sourcebook,* p. 153.

426

Ibid., p. 155.

427

Ibid., p. 156.

428

De Salvo, *The Complete Pyramid Sourcebook,* pp. 157-158. Pictures of Parr's apparatus are found on pp 157, 159.

429

Ibid., p. 158.

430

The theoretical difficulty of neutrinos as an artifact of relativity theory has already been mentioned previously in this work (q.v. chapter six). It should be pointed out, that if Parr is correct, then his experiments might have actually detected the particle!

431

Ibid, pp. 160-161.

432

The doctrine of the Black Sun may have been the occult basis behind the Nazis' research into high-spin systems and their peculiar kontrabaric effects during World War Two. For this aspect of the history, q.v. my *Reich of the Black Sun,* part II, and also *The Giza Death Star Deployed,* pp. 112-131.

433

De Salvo, *The Complete Pyramid Sourcebook,* p. 161.

434

Ibid., p. 161.

435

Ibid., p. 163.

436

DeSalvo, *The Complete Pyramid Sourcebook* pp. 163-164.

437

Flanagan observes that cones appear to be even more effective, and this would explain some aspects of the geometry of Tesla's system of impulse magnifying transformers and their ability to engineer electro-acoustic longitudinal waves.

438

"Scale" or "size" would indicate not only the dimensional size of the object in terms of length, height and so on, but also mass.

439

If Parr's experiments with the "bubble's" impermeability to known forces is any indicator, then measures of the Pyramid's age using such methods as radio-carbon dating of its mortar are bound to return massively distorted results, since such measures do not reflect nor account for the hyper-spatial properties of the machine.

440

It should be pointed out that Bounias is not, per se, connected directly to the pyramid

research undertaken in the former Soviet Union. His connection is indirect, having co-authored an important three-part highly mathematical paper with Dr. Krasnoholovets.

441

Michel Bounias and Volodymyr Krasnoholovets, "Scanning the structure of ill-known spaces: Part 2. Principles of construction of physical space," *Kybernetes* (*The International Journal for Systems and Cybernetics)* (2002): Special Issue on New Theories on Space and Time, p. 1, from the Abstract.

442

John DeSalvo, Ph.D., *The Complete Pyramid Sourcebook,* p. 117.

443

Ibid.

444

Ibid.., p. 118.

445

Ibid., p. 120.

446

Ibid., for pictures of these pyramids, see pp. 119-127 of DeSalvo's book.

447

Ibid., p. 125.

448

DeSalvo, *The Complete Pyramid Sourcebook,* p. 118.

449

Ibid., p. 135.

450

Golod's remarks to DeSalvo, as recorded in DeSalvo's book, are an indicator that extensive research had probably been previously done as proof of concept experiments before the Russian government decided to invest serious money into the construction of large pyramids. Q.v. *Complete Pyramid Sourcebook,* p. 20.

451

De Salvo, *The Complete Pyramid Sourcebook.,* p. 124.

452

Ibid., p. 139.

453

G. Pat Flanagan, *Pyramid Power: The Millenium Science,* pp. 25-26. See also *The Giza Death Star Deployed,* p. 193.

454

DeSalvo, *The Complete Pyramid Sourcebook,* p. 139.

455

Ibid., p. 140.

456

Ibid.

457

Ibid.

458
Ibid.
459
Ibid.
460
DeSalvo, *The Complete Pyramid Sourcebook,* p. 136.
461
Ibid, p. 137.
462
Ibid., p. 138.
463
DeSalvo, *The Complete Pyramid Sourcebook,* p. 130.
464
Ibid., p. 138.
465
Ibid., pp. 146-147.
466
DeSalvo,, *The Complete Pyramid Sourcebook,* p. 147.
467
Michel Bounias and Volodymyr Krasnoholovets, "Scanning the Structure of Ill-Known Spaces: Part 1: Founding principles about mathematical constitution of space," *(Kybernetics (The International Journal for Systems and Cybernetics,* 2002, Special Issue on New Theories on Space and Time), p. 1, emphasis added.
468
Bounias and Krasnoholovets, op cit., Pt 1, p. 2.
469
Ibid., p. 3.
470
Ibid.
471
Mathematically members and elements of sets are not quite the same thing, but this will not concern our presentation.
472
Q.v. Bounias and Krasnoholovets, op cit., Pt 1, p. 14.
473
Bounias and Krasnoholovets distinguish between ordinary and extraordinary descent on the basis of the fmiteness or infiniteness of this reiterated descent. Q.v., op cit., Pt 1, p. 6.
474
It is important to realize that the point, in this topological context, does not have the same significance as a point in standard geometry, since in the latter is it simply posited without any analysis of what it is. Topologically, a point for Bounias and Krasnoholovets is the condition of not being able to perform any such iterations or "bracketings."
475

Ibid.

476

Bounias and Krasnoholovets use the symbol to denote the nothingness singleton. (Q.v. Pt 2, p. 13.) [Formally the definition of a singleton {a} is a"self-similar n-uple: {a{ = {a∩a∩a...∩a}$_h$ ≠ a{a. (A),...}.] (Pt 1, p. 20).

477

Ibid., p. 7.

478

Bounias and Krasnoholovets, op. cit., Pt 1, p. 7.

479

For situations in which the path-set meets an empty space see p. 9.

480

For the formal presentation of their use of set distance, see p. 10.

481

Ibid.

482

Ibid., p. 12. Bounias and Krasnoholovets do not call the first condition a set of functions but rather "the reasoning system" and "eventually a logic."

483

Ibid.

484

[Bounias and Krasnoholovets, op. cit., Pt. 1, p. 12.

485

[Ibid., p. 21.]

486

[This "simple partition" would be Schwaller's "primary scission", or Plotinus' first emanation from the One (q.v. the appendix to this chapter).]

487

Bounias and Krasnoholovets, Pt 1, p. 22.

488

Bounias and Krasnoholovets, cop. cit., Pt. 1, p. 21.

489

For their much more mathematical treatment of the dimensionality of two intersecting space of different dimensions, see Pt 1, p. 24.

490

Bounias and Krasnoholovets, "Scanning the Structure of ill-known spaces: Part 2, Principles of construction of physical space," *International Journal for Systems and Cybernetics* (2002), p. 3.

491

Ibid., p. 1.

492

Q.v. chapter 5. Bounias and Krasnoholovets give the formal equation of prediction of

such sizes on p. 10 of their paper. A table of measures of such probable universes is given on p. 12. One of these numbers, 1.29×10^{84} is a close harmonic of Plato's "sovereign number" of 12, 960, 000. (Q.v. *The Giza Death Star,* p. 207-209).

493

Bounias and Krasnoholovets, op. cit., Pt 2, pp.3-4.

494

I am aware that this is an interpretation of Bounias' and Krasnoholovets' work that can lead to distortion due to the need to generalize their conceptions for a general readership. Nonetheless, given that all that they write about such intersections occurs within the wider context of their lattice on the empty-hyper-set, then it does seem to imply such an interpretation.

The significance of this observation, however, is perhaps best put by the authors themselves, since any such intersection is a function that can only arise from a conscious observer: "Moreover, since the Brouwer's theorem states that in a closed, all continuous mappings have a fixed point, and that the brain represents a compact complete space in which mappings from a topological into a discrete space are continuous, there exists an associate set of fixed points (of the Brouwer's type) standing for the self "(p. 4)

495

Ibid., p. 14.

496

Ibid., p. 9.

497

Bounias and Krasnoholovets, op. cit., Pt 2, pp. 16-17.

498

Ibid., pp. 19-20. See especially the derivation of Compton wavelength and the characteristics of the inerton cloud.

499

Ibid., p. 21.

500

Ibid., p. 24.

501

Bounias and Krasnoholovets "Scanning the Structure of ill-known spaces: Pt 3. Distribution of topological structures at elementary and cosmic scales," p. 1.

502

Bounias and Krasnoholovets, op. cit., Pt 3, p. 7.

503

Plotinus, Enneads, VI:8:3, q.v. Armstrong, *Plotinus,* p. 53. Strictly speaking, even Armstrong's translation of the relative pronoun "Him" as a masculine singular is inaccurate, since the Greek to εv is a neuter singular term.

504

Ibid., VI: 9:3, p. 53.

505

This fact was not lost upon the Greek Church Fathers, who noted that Neoplatonic metaphysics had more to do with "sensory" objects, i.e., with physics, than with metaphysics or theology per se.

506

Ibid VI:9:6, p. 58.

507

Ibid., VI; 9:6, p. 57.

508

Joseph P. Farrell, *Free Choice in Saint Maximus the Confessor*, pp. 46-47, citing Plotinus, *Enneads* III: 7: 6.

509

The use of the symbol for the partial derivative, ∂, may be confusing to people unaccustomed to topological calculus. It denotes a topological surface.

510

Emil Brehier, *Plotinus,* p. 46, states, "It leads from the soul, in which things are distinguished from each other, through the Intellect in which there is a mixture of plurality and unity in a kind of 'piuratity-in-unity', to the One, which includes everything yet which has no distinction."

511

I chose the symbol ¶ for this function since it suggests the fundamental paradox of what is involved in Plotinus' metaphor, since it is the paragraph symbol. πριγραφω (paragraphing) in the Greek means precisely to "write around" or "circumscribe" a thing, *to give it a topological surface, though its interior remains unknowable*.

512

Bounias and Krasnoholovets, Pt 2, p. 4.

513

One significant distinction between Bounias and Krasnoholovets on the one hand, and Plotinus' metaphor on the other, thus already emerges.

514

Bounias and Krasnoholovets, Pt 1, pp..

515

Such, in fact, was the subsequent history of Neoplatonism, specifically ijn the system of lamblichus, who posited further 'objects' or 'hypostases' within Plotinus' three well-known entities of the One, the Intellect, and the World Soul, and even posited a further "One" above the 'One'!

516

Bounias and Krasnoholovets, pt 1, p. 22.

517

Joseph P. Farrell, *The Giza Death Star,* pp. 61-82.

518

Llbellus II: 1-6b. *Hermetica,* trans. Walter Scott, Vol. 1, pp.135, 137.

519

R. A. Boulay, *Flying Serpents and Dragons: the Story of Mankind's Reptilian Past,*

Revised and Expanded Edition (Escondido, California: The Book Tree, 2001), p. 242.

520

Q.v. chapter two, pp. 13, 14, n. 12.

521

Q.v. *The Giza Death Star,* p. 47.

522

Ibid., p.p. 50-55.

523

Q.v. *The Giza Death Star*, pp. 269-281. Cf. also pp. 194-195.

524

R. A. Boulay, *Flying Serpents and Dragons: The Story of Mankind's Reptilian Past*, Revised and Expanded Edition, 239.

525

Ibid.

526

Ibid.

527

Q.v. *The Giza Death Star*, pp. 50-56.

528

Boulay, op. cit., p. 239.

529

Boulay, op. cit., p. 240.

530

Ibid.

531

Ibid.

532

Boulay, op. cit., p. 242.

533

Harold T. Wilkins, *Mysteries of Ancient South America*, p. 78.

534

Ibid., p. 66.

535

Ibid.

536

Ibid., p. 83.

537

Similar expeditions were planned right up to the opening of World War Two, the most interesting of which is perhaps the planned expedition of the German archaeologist Eckener, who planned to use the giant dirigible the *Graf Zeppelin* to over fly the area and map it and "dig from the sky." Unfortunately the expedition never came off, since the *Graf Zeppelin*'s hydrogen exploded during a lightening strike over U.S. soil. (p. 74).

538

For a brief synopsis of the Mitchell-Hedges skull and its extraordinary optical and crystalline properties, see *The Giza Death Star*, pp. 7-10.

539

Chris Morton and Ceri Luise Thomas, *The Mystery of the Crystal Skulls: Unlocking the Secrets of the Past, Present, and Future*, p. 2, emphasis added.

540

Morton and Thomas, *The Mystery of the Crystal Skulls,* p. 2.

541

And there really are only two good ways of explaining it beyond that most convenient and least "explanatory" explanation that it was mere coincidence. Those are (1) either the Sumerian and Cherokee traditions spring from a common source, or (2) the two societies were in contact with each other directly. There are indications that contact between the old and new worlds was begun and maintained *much* earlier than Columbus. A growing body of evidence suggests that the Phoenicians and Egyptians maintained trade with the new world.

542

Q.v. chapter 7, pp.

543

The Giza Death Star, pp. 46-56.

544

Q.v. *The Giza Death Star*, p. 56.

545

Ibid., pp. 46-47.

546

Q.v. *The Giza Death Star,* pp. 270-279.

547

Ezekiel 28:13-16.

548

Laurence Garner, *Lost Secrets of the Sacred Ark*, pp. 28-29.

549

Gardner, *Lost Secrets of the Sacred Ark*, p. 29.

550

Ibid., pp. 29-30.

551

Cf. Ex 28:17-20 and Ezekiel 28:13-16.

552

Gardner, op. cit., p. 39. In some cases, Gardner notes that the Hebrew *sappir* actually refers to crystallized iridium (p. 109).

553

This line is the thesis of an interesting book by Graham Philips called *The Templars and the Ark of the Covenant,* which maintains that *some* of the Jewish high priest's breastplate stones survived, and that three were recovered in an obviously Templar context quite recently in England. The recovered stones *do* appear to have some very strange

properties, in addition to their obvious Middle Eastern geological provenance. (q.v. pp. 182-184). The three recovered stones are the onyx, jasper, and beryl.(p. 147).

554

Such a crystal, if it *was* quartz, would have been a very *unnatural* and by definition artificial or machined quartz, since quartz crystals are hexagonal and the Pyramid is obviously only four-sided.

555

The Giza Death Star, p. 290.

556

[One last time it seems necessary to present a more formal elucidation of the connection between physics and consciousness, based on the formal models discussed here in chapters five, nine, and the appendix to chapter nine. The best way, perhaps, to approach this point is to recall that human thought occurs in three primary modes: deductive, inductive, and analogical, or typological. In what now follows, it is not suggested that the formalized presentation of these three modes is the only, or even the best, way to formalize such processes. The formalization is adopted only to show that there may be a further underlying structure of all three.

Let 'S' be any proposition or underlying string of Information in any context whatsoever.

Let ∂S be the surface of that proposition or string or some increment of it.